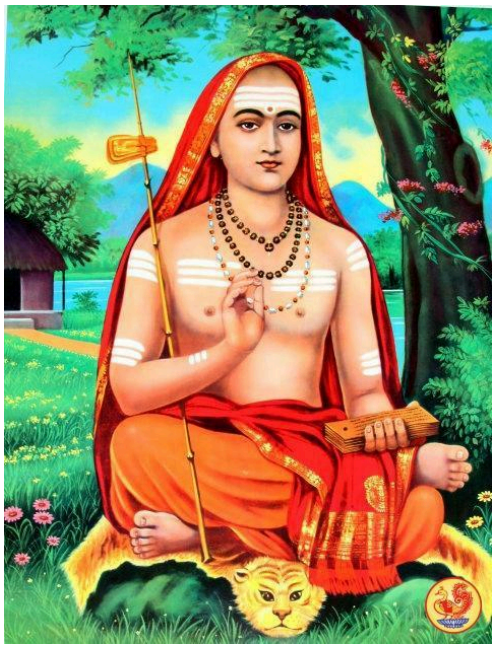
Dr. M. Thirumaleshwar

Introduction - Some Famous Devotional Stotras by Sri Adi Shankaracharya (Parts I, II, III - Combined)



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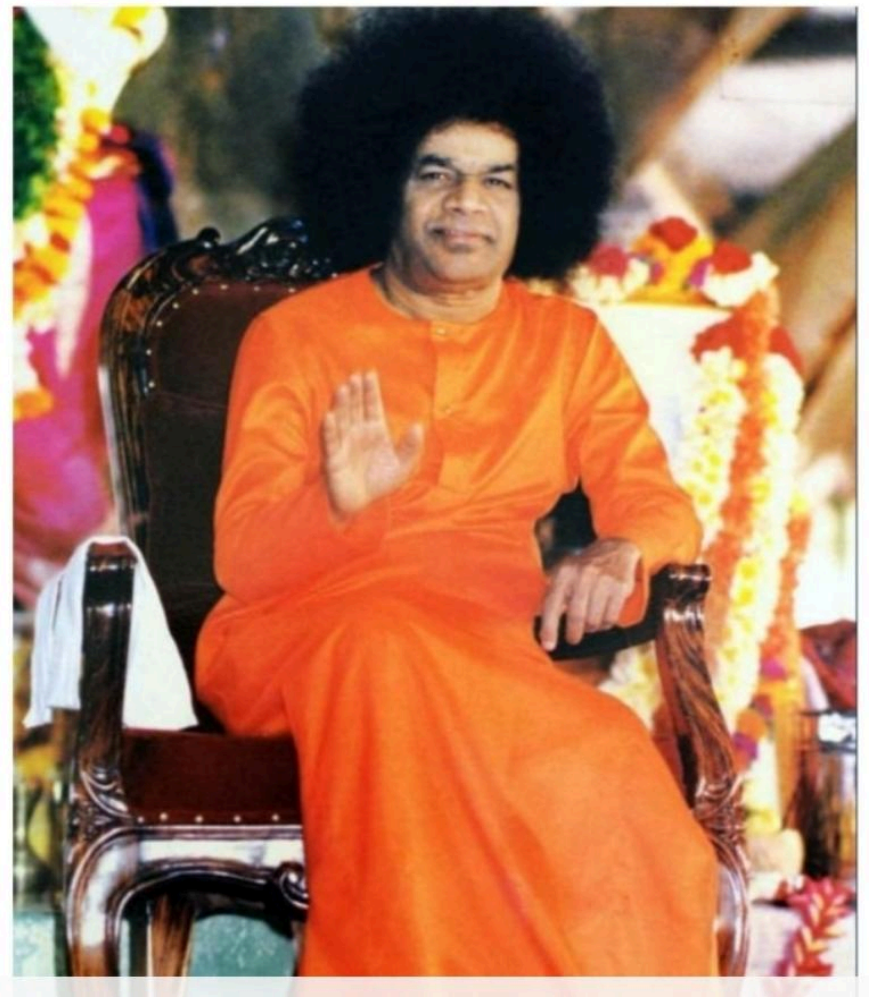
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This compilation is on "Some Famous Devotional Stotras by Sri Adi Shankaracharya - Parts I, II, III - combined ".

In this free ebook, following three free ebooks, which were circulated earlier, are combined in to a single free ebook for easy reference.:

1. **Some Famous Devotional Stotras by Sri Adi Shankaracharya - I (Ganesha Pancharatnam, Hanumat Pancharatnam, Dakshinamurthy Stotram / Ashtakam)**
2. **Some Famous Devotional Stotras by Sri Adi Shankaracharya - II (Kanakadhara Stotram, Sri Rama Bhujangam, Sri Subrahmanya Bhujangam)**
3. **Some Famous Devotional Stotras by Sri Adi Shankaracharya - III (Gauri Dashakam, Sharada Bhujangam, Vishnu Bhujangam)**

YouTube videos : Here we have a wealth of info on these Stotras for many hours, by well known artistes, Swaminis and Swamijis.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
April 16, 2024
Email: tmuliya@rediffmail.com

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1. **Some Famous Devotional Stotras by Sri Adi Shankaracharya- I (Ganesha Pancharatnam, Hanumat Pancharatnam, Dakshinamurthy Stotram / Ashtakam)**
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Pressing on the desired name takes you to that particular ebook, which has its own CONTENTS page with hyperlinks etc.

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Dr. M. Thirumaleshwar

Some Famous Devotional Stotras
by
Sri Adi Shankaracharya

- **Sri Ganesha Pancharatnam**
- **Sri Hanumat Pancharatnam**
- **Sri Dakshinamurthy Ashtakam**

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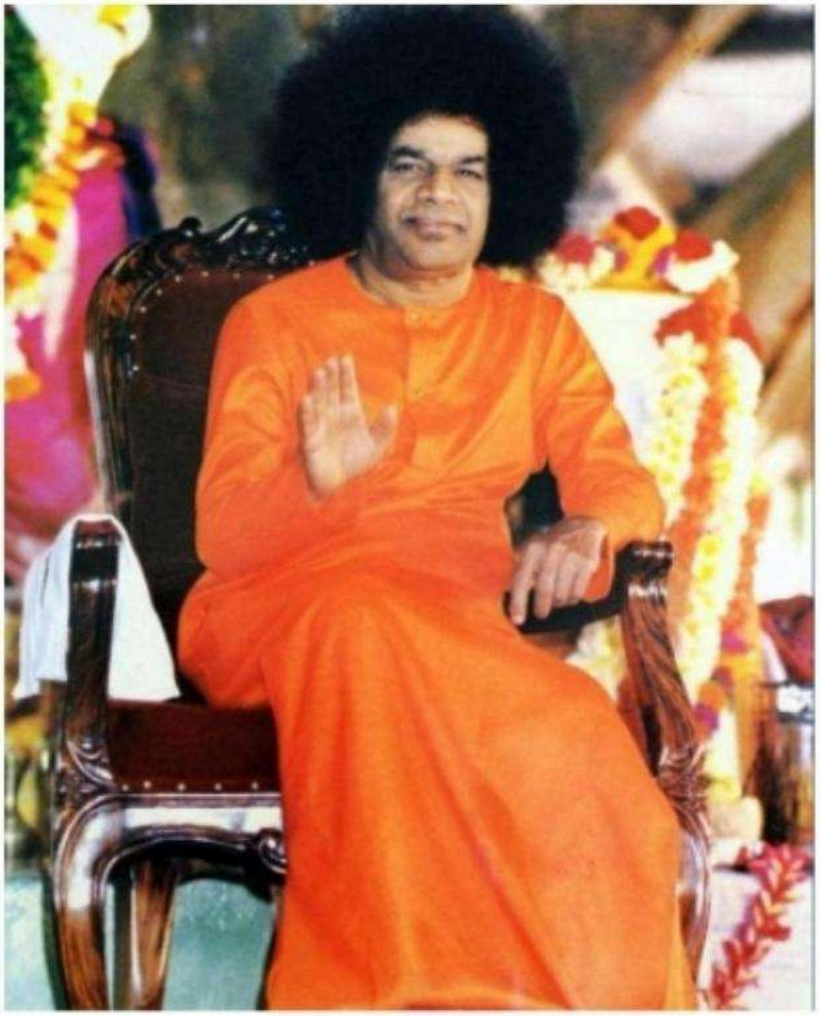

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PREFACE

This free ebook entitled " Some Famous Devotional Stotras by Sri Adi Shankaracharya" gives briefly the info about (i) Sri Ganesha Pancharatnam,, (ii) Sri Hanumat Pancharatnam, and (iii) Sri Dakshinamurthy Ashtakam.

Verses in Sanskrit, translated to English, and meanings in English etc are given.

Links to YouTube videos for both these treatises give recitations of shlokas/or, lectures - by reputed singers/ or Scholars, Swamijis etc..

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Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

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April 11, 2024
Email: tmuliya@rediffmail.com

1. Sri Ganesha Pancharatnam

Ref: wiseganesha.com

Ganesha Pancharatnam- benefits, lyrics and meanings in English

Q: What is Ganesha Pancharatnam?

A: It is an extremely powerful and at the same time melodious devotional hymn composed by Shri Adi Shankaracharya in the 8th century AD. It is meant to be sung daily with devotion, early in the morning. By doing so, the worshipper will be blessed with a good life (as explained in the last para of the prayer).This stotra is highly popular in the south Indian states and enjoys a revered status in the field of Art; namely amongst classical singers, Bharatnatyam dancers as well as Ganesha devotees. This stotra is considered magical and highly potent in granting the wish of the devotee. In this blog post, I have translated the stotra from sanskrit to english along with transliteration of the lengthy sanskrit words into short english ones for better understanding

Did you know?

Q: When was Ganesha Pancharatnam written?

A: Sri Adi Shankaracharya composed it in the 8th century AD.

Q: In which ancient Hindu scripture is this prayer recorded?

A: Ganesha Pancharatnam is recorded as a Stotra in Mudgala Purana, an ancient Hindu scripture. The sanskrit words are tough for the layman to pronounce but with practice and continuous repetition, soon it becomes evident how melodious the arrangement of the words is! One cannot help but notice the beauty of the words and their amazing placement. The words are pleasingly smooth and musical to the ear. The first five paras are in praise of Lord Ganesha and the last para expounds the virtue of singing this stotra everyday, thereby pleasing the Lord. The word ‘Pancharatnam’ means five jewels and rightly so. By the very nature of their poetic, mellifluous elements, the words of this hymn are nothing short of gems.

—----

मुदाकरात्तमोदकं सदा विमुक्तिसाधकं

कलाधरावतंसकं विलासिलोकरक्षकम् ।

अनायकैकनायकं विनाशितेभदैत्यकं

नताशुभाशुनाशकं नमामि तं विनायकम् ॥१॥

Mudaa-Karaatta-Modakam | Sadaa | Vimukti-Saadhakam

Kalaa-Dhara-Avatamsakam | Vilaasi-Loka-Rakshakam

Anaayakai[a-E]ka-Naayakam | Vinaashitebha-Daityakam

Nata-Ashubha-Ashu-Naashakam | Namaami | Tam |Vinaayakam ||1||

Meaning:

1.1: (Ganesha) Who holds the divine joy in His hand as modaka (a sweetmeat) and who always strives to accomplish the liberation of His devotees towards that ultimate joy,

1.2: Who holds the digit of the moon as His ornament and with a joyful spirit protects the world,

1.3: Who is without any master but is Himself the only master for His devotees, and protects them by destroying the (inner) demons,

1.4: To those who surrender to Him, He destroys the inauspicious tendencies quickly; I salute Sri Vinayaka and surrender to Him.

—--

नतेतरातिभीकरं नवोदितार्कभास्वरं

नमत्सुरारिनिर्जरं नताधिकापदुद्धरम् ।

सुरेश्वरं निधीश्वरं गजेश्वरं गणेश्वरं

महेश्वरं तमाश्रये परात्परं निरन्तरम् ॥२॥

Nate[a-I]tara-Ati-Bhiikaram | Navo[a-U]dita-Arka-Bhaasvaram

Namat-Sura-Ari-Nir-Jaram | Nata-Adhika-Apad-Uddharam |

Sure[a-Ii]shvaram | Nidhi-[I]ishvaram | Gaje[a-Ii]shvaram | Ganne[a-Ii]shvaram

Mahe[a-Ii]shvaram | Tama-Ashraye | Paraatparam | Nir-Antaram ||2||

Meaning:

2.1: To those who do not bow down to God out of arrogance, He takes a frightening form; His benign form is like a newly-risen sun,

2.2: (Ganesha) Who is always fresh without any decay, and is saluted reverentially by the devas and the devoted persons; Who releases those who surrender to Him from distressing crises,

2.3: Who is the God of the devas (Sureshvara), Who is the God of prosperity (Nidhishvara), Who is the God with an elephant face (Gajeshvara) and Who is the God of the ganas (celestial attendants) (Ganeshvara),

2.4: Who is the Great God (Maheshvara); To His refuge, Who is superior than the best, I continually place myself in devotional surrender.

—-

समस्तलोकशंकरं निरस्तदैत्यकुञ्जरं

दरेतरोदरं वरं वरेभवक्त्रमक्षरम् ।

कृपाकरं क्षमाकरं मुदाकरं यशस्करं

मनस्करं नमस्कृतां नमस्करोमि भास्वरम् ॥३॥

Samasta-Loka-Shamkaram | Nirasta-Daitya-Kun.jaram

Dare[a-I]taro[a-U]daram | Varam | Varebha-Vaktram-Aksharam |

Krpaa-Karam | Kshamaa-Karam | Mudaa-Karam | Yashas-Karam

Manas-Karam | Namas-Krtaam | Namas-Karomi | Bhaasvaram ||3||

Meaning:

3.1: (Ganesha) Who is the auspicious power behind all the worlds and who removes the mighty (inner) demons,

3.2: Whose huge body signifies prosperity and boon-giving and whose most excellent face reflects His imperishable nature.

3.3: Who showers grace (Kripakara), who showers forgiveness (Kshamakara), who showers joy (Mudakara) and who showers glory (Yashaskara) to His Devotees,

3.4: Who bestows intelligence and wisdom (Manaskara) to those who salute Him with reverence; I salute His shining form.

—----

अकिंचनार्तिमार्जनं चिरन्तनोक्तिभाजनं

पुरारिपूर्वनन्दनं सुरारिगर्वचर्वणम् ।

प्रपञ्चनाशभीषणं धनंजयादिभूषणम्

कपोलदानवारणं भजे पुराणवारणम् ॥४॥

Akinchana-[A]arti-Maarjanam | Chirantano[a-U]kti-Bhaajanam

Pura-Ari-Puurva-Nandanam | Sura-Ari-Garva-Charvannam |

Prapan.cha-Naasha-Bhiishannam | Dhananjaya-[A]adi-Bhuushannam

Kapola-Daana-Vaarannam | Bhaje | Puraanna-Vaarannam ||4||

Meaning:

4.1:(Ganesha) Who wipes out the sufferings of the needy who take His refuge; Who is the receptacle of the words of praises of the ancients,

4.2: Who is the former son (the first son; second being Kartikeya) of the enemy of Tripurasuras (i.e. Lord Shiva who killed the demon king, Tripurasur), and Who chews down the pride and arrogance of the enemies of the devas (who signify exceptional inner qualities),

4.3: Who wields terrible power to destroy the delusion of the five elements constituting the world (from the mind of His devotees); Who Himself is adorned with the powers (behind the five elements) like Fire etc,

4.4: From Whose cheeks flow down the juice of grace; Salutations to Him Whose praise similarly flows down like juice from the Puranas.

—--

नितान्तकान्तदन्तकान्तिमन्तकान्तकात्मजं

अचिन्त्यरूपमन्तहीनमन्तरायकृन्तनम् ।

हृदन्तरे निरन्तरं वसन्तमेव योगिनां

तमेकदन्तमेव तं विचिन्तयामि सन्ततम् ॥५॥

Nitaanta-Kaanta-Danta-Kaantim-Antaka-Antaka-[A]atmajam

Achintya-Ruupam-Anta-Hiinam-Antaraaya-Krntanam |

Hrd-Antare | Nirantaram | Vasantam-Eva | Yoginaam

Tam-Eka-Dantam-Eva | Tam | Vichintayaami | Santatam ||5||

Meaning:

5.1: (Ganesha) Whose beautiful form of Ekadanta (one tooth) is very much dear to His devotees, and Who is the son of the One (referring to Lord Shiva) Who put an end to (i.e. restrained) Antaka (i.e. Yama, god of death).

5.2: Whose essential form is inconceivable and without any limit, and which cuts through the obstacles of His devotees,

5.3: Who continually abides in the cave of the heart of the yogis.

5.4: I continually reflect upon Him, the Ekadanta (another name of Sri Vinayaka).

—--

महागणेशपञ्चरत्नमादरेण योऽन्वहं

प्रजल्पति प्रभातके हृदि स्मरन् गणेश्वरम् ।

अरोगतामदोषतां सुसाहितीं सुपुत्रतां

समाहितायुरष्टभूतिमभ्युपैति सोऽचिरात् ॥६॥

Mahaa-Gannesha-Pan.cha-Ratnam-Aadarenna | Yo[ah-A]nvaham

Prajalpati | Prabhaatake | Hrdi | Smaran | Ganne[a-Ii]shvaram |

Arogataam-Adoshataam | Su-Saahitiim | Su-Putrataam

Samaahita-Ayur-Ashtta-Bhuutim-Abhy-Upai[a-E]ti | So[ah-A]chiraat ||6||

Meaning:

6.1:Those who Read the Great Ganesha Pancharatnam (five Jewels in praise of Sri Ganesha) with devotion

6.2: And utter this in the early morning contemplating on Sri Ganeshvara in their hearts

6.3: Will get free from diseases and vices, will get good spouses and good sons

6.4: And with it he/she will get a long life and the eight powers soon.

****

Ref: greenmesg.org

Ganesha Pancharatnam- In Sanskrit with meaning

मुदाकरात्तमोदकं सदा विमुक्तिसाधकं

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Nata-Ashubha-Ashu-Naashakam Namaami Vinaayakam ||1||

Meaning:

1.1: (Salutations to Sri Vinayaka) Who Holds the Divine Joy in His Hand as Modaka (a sweetmeat) and Who Always strives to Accomplish the Liberation of His Devotees towards that Divine Joy,

1.2: Who Holds the Digit of the Moon as His Ornament and with a Joyful Spirit Protects the World,

1.3: Who is without any Master but is Himself the only Master for His Devotees, and Protects them by Destroying the (inner) Demons,

1.4: To those who Surrender to Him, He Destroys the Inauspicious tendencies Quickly; I Salute Sri Vinayaka and surrender to Him.

नतेतरातिभीकरं नवोदितार्कभास्वरं

नमत्सुरारिनिर्जरं नताधिकापदुद्धरम् ।

सुरेश्वरं निधीश्वरं गजेश्वरं गणेश्वरं

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Meaning:

2.1: (Salutations to Sri Vinayaka) To those who do not Bow down to God out of arrogance, He takes a Frightening form; His benign however form is like a Newly-Risen Sun,

2.2: Who is always Fresh without any Decay, and is Saluted Reverentially by the Devas and the Devoted Persons; Who Extricates those who Surrender to Him from Difficult Calamities,

2.3: Who is the God of the Devas (Sureshvara), Who is the God of Prosperity (Nidhishvara), Who is the God with an Elephant Face (Gajeshvara) and Who is the God of the Ganas (celestial attendants) (Ganeshvara),

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Dare[a-I]taro[a-U]daram Varam Varebha-Vaktram-Akssaram |

Krpaa-Karam Kssamaa-Karam Mudaa-Karam Yashas-Karam

Manas-Karam Namas-Krtaam Namas-Karomi Bhaasvaram ||3||

Meaning:

3.1: (Salutations to Sri Vinayaka) Who is the Auspicious Power behind All the Worlds and Who Removes the Mighty (inner) Demons,

3.2: Whose Huge Body signifies Prosperity and Boon-Giving and Whose Most Excellent Face reflects His Imperishable Nature.

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Meaning:

4.1: (Salutations to Sri Vinayaka) Who Wipes out the Sufferings of the Destitutes who take His Refuge; Who is the Receptacle of the Words of Praises of the Ancients,

4.2: Who is the Former Son (the latter being Kartikeya) of the Enemy of Tripurasuras (i.e. Lord Shiva), and Who Chews down the Pride and Arrogance of the Enemies of the Devas,

4.3: Who wields Terrible Power to Destroy the delusion of the Five Elements constituting the World (from the mind of His Devotees); Who Himself is Adorned with the Powers (behind the Five Elements) like Fire etc,

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Meaning:

5.1: (Salutations to Sri Vinayaka) Whose Beautiful Form of Ekadanta is very much Dear to His Devotees, and Who is the Son of the One (referring to Lord Shiva) Who Put an End to (i.e. restrained) Antaka (i.e. Yama).

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महागणेशपञ्चरत्नमादरेण योऽन्वहं
प्रजल्पति प्रभातके हृदि स्मरन् गणेश्वरम् ।
अरोगतामदोषतां सुसाहितीं सुपुत्रतां
समाहितायुरष्टभूतिमभ्युपैति सोऽचिरात् ॥६॥

Mahaa-Gannesha-Pan.ca-Ratnam-Aadarenna Yo[ah-A]nvaham
Prajalpati Prabhaatake Hrdi Smaran Ganne[a-Ii]shvaram |
Arogataam-Adossataam Su-Saahitiim Su-Putrataam
Samaahita-Ayur-Asstta-Bhuutim-Abhy-Upai[a-E]ti So[ah-A]ciraat ||6||

Meaning:

6.1: (Salutations to Sri Vinayaka) Those who Read the Great Ganesha Pancharatnam (five Jewels in praise of Sri Ganesha) with Devotion ...
6.2: ... and Utter this in the Early Morning Contemplating on Sri Ganeshvara in their Hearts ...
6.3: ... will get Free from Diseases and Vices, will get Good Spouses and Good Sons, ...
6.4: ... and with it He will get Long Life and the Eight Powers soon.

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YouTube Videos

Ganesha Pancharatnam- MS Subbulakshmi (4 min):

https://youtu.be/enUu4VVjbLs?si=965OmQ7gOtVZ_qIg

Ganesha Pancharatnam- by Dr. M. Balamuralikrishna (5 min):

https://youtu.be/XGm2TZlHsE4?si=FnRoyoHJPHFQzTsN

Ganesha Pancharatnam- Sruthi Ravali (6 min):

https://youtu.be/5F6CMZI_1Wo?si=by21tsu9CKvKpPlP

Ganesha Pancharatnam - Vijaya Prakash, Srinivas (5 min):

https://youtu.be/SDf2_ppSN88?si=IeFI1II1p4BJ_rb7

Ganesha Pancharatnam - by Sooryagayathri & Kuldeep M Pai (5 min):

https://youtu.be/L9FekdPOs1M?si=5xLNuYtQaaxf-OtI

Ganesha Pancharatnam- Om juniors (4 min):

https://youtu.be/SDf2_ppSN88?si=IeFI1II1p4BJ_rb7

Ganesha - Tri hur Brothers (5 min):

https://youtu.be/qRICWUNtXnU?si=osaUyfizjcVQ2uO7

Ganesha Pancharatnam- with lyrics and meaning - by Raganjali (6 min):

https://youtu.be/J-cIA4CyG18?si=aU3zRYXxXCdH3_FP

Ganesha Pancharatnam- with Telugu lyrics (5 min) :

https://youtu.be/S64mXYhf_ro?si=xNsHZkzdZoZDhONH

Ganesha Pancharatnam - with Hindi lyrics (5 min):

https://youtu.be/IMtvmQr5o5I?si=qXFpPqe9zbu6IQ2C

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2. Sri Hanumat Pancharatnam

Ref: shlokam.org

Hanuman Pancharatnam

वीताखिल-विषयेच्छं जातानन्दाश्र पुलकमत्यच्छम् ।
सीतापति दूताद्यं वातात्मजमद्य भावये हृद्यम् ॥ १॥

vītākhila-viṣayecchaṃ jātānandāśra pulakamatyaccham .
sītāpati dūtādyaṃ vātātmajamadya bhāvaye hṛdyam .. 1..

I now call to mind Hanuman, the son of the wind god, gladdening to contemplate, who is free of all sensual desires, who sheds tears of joy and is filled with rapture, who is the purest of the pure and the first of Rama's messengers.

तरुणारुण मुख-कमलं करुणा-रसपूर-पूरितापाङ्गम् ।
सञ्जीवनमाशासे मञ्जुल-महिमानमञ्जना-भाग्यम् ॥ २॥

taruṇāruṇa mukha-kamalaṃ karuṇā-rasapūra-pūritāpāṅgam .
sañjīvanamāśāse mañjula-mahimānamañjanā-bhāgyam .. 2..

I think of Hanuman, whose face is like the lotus, red like the rising sun, the corners of whose eyes are full of the feeling of mercy, who is life-giving, whose greatness has the quality of beauty, who personifies Anjana's good fortune.

शम्बरवैरि-शरातिगमम्बुजदल-विपुल-लोचनोदारम् ।
कम्बुगलमनिलदिष्टम् बिम्ब-ज्वलितोष्ठमेकमवलम्बे ॥ ३॥

śambaravairi-śarātigamambujadala-vipula-locanodāram .
kambugalamaniladiṣṭam bimba-jvalitoṣṭhamekamavalambe .. 3..

I seek refuge in the one who flies faster than the arrows of madana, whose eyes wide as the petals of the lotus are filled with kindness, whose neck is smooth and well-formed as the conch shell, who represented good fortune to the wind god, and whose lips are bright-red like the bimba fruit.

दूरीकृत-सीतार्तिः प्रकटीकृत-रामवैभव-स्फूर्तिः ।
दारित-दशमुख-कीर्तिः पुरतो मम भातु हनुमतो मूर्तिः ॥ ४॥

dūrīkṛta-sītārtiḥ prakaṭīkṛta-rāmavaibhava-sphūrtiḥ .
dārita-daśamukha-kīrtiḥ purato mama bhātu hanumato mūrtiḥ .. 4..

May the form of Hanuman come resplendent before me, the one that dispelled Sita's grief, that brought out the glory of Shri Rama's prowess, that tore Ravana's reputation into shreds.

वानर-निकराध्यक्षं दानवकुल-कुमुद-रविकर-सदृशम् ।
दीन-जनावन-दीक्षं पवन तपः पाकपुञ्जमद्राक्षम् ॥ ५॥

vānara-nikarādhyakṣaṃ dānavakula-kumuda-ravikara-sadṛśam .
dīna-janāvana-dīkṣaṃ pavana tapaḥ pākapuñjamadrākṣam .. 5..

I saw the leader of the Vanara (monkey) populace, the one who was (inimical) like the sun's rays to the (night-blooming) lily of the Danava people (the demonic race), who is dedicated to the protection of those in distress, who was the culmination of the accumulated penances of Vayu.

एतत्-पवन-सुतस्य स्तोत्रं यः पठति पञ्चरत्नाख्यम् ।
चिरमिह-निखिलान् भोगान् भुङ्क्त्वा श्रीराम-भक्ति-भाग्-भवति ॥ ६॥

etat-pavana-sutasya stotraṃ yaḥ paṭhati pañcaratnākhyam .
ciramiha-nikhilān bhogān bhuṅktvā śrīrāma-bhakti-bhāg-bhavati .. 6..

He who recites this hymn to Hanuman, will become one with the devotees of Shri Rama after enjoying for long the pleasures of this world.

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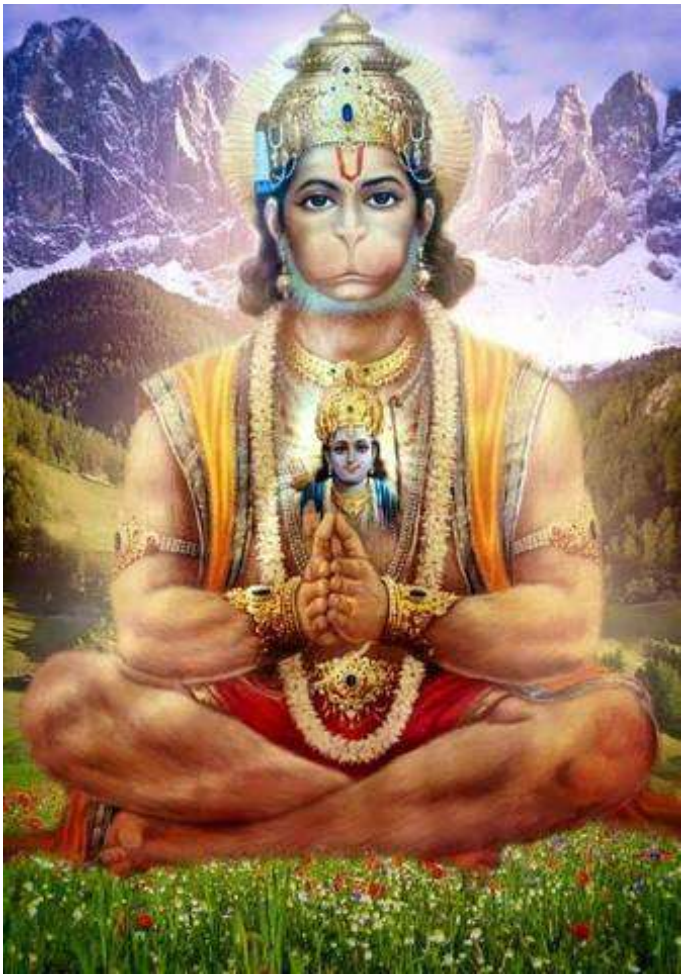
Ref: devshoppe.com

Sri Hanumat Pancharatnam with meaning



Shri Hanumat Pancharatnam Stotra is composed by Jagadguru Sri Adi Sankara Bhagavad Pada. Shri Hanumat Pancharatna means Garland of Five gems on Shri Hanuman. Shri Hanuman with unswerving devotion towards Shri Rama is a humble devotee who is spurred on to great deeds because of his unshakeable faith in Rama. Kanchi Paramacharya once said Hanuman has both Intellect and also Physical Strength and hence by worshipping him one will be blessed with all the wealths i.e. Wisdom, Strength, Fame, Valor, Fearlessness, Health, Determination, Articulateness. The phala sruti of Hanumat Pancharatnam mentions :

“One who recites this Pancharatna Stotra of Hanuman, becomes a devotee of Sri Rama, after having enjoyed all objects for a long time in this world.”

Let us all chant this divine hymn and seek the blessings of Anjaneya! Below given is Garland of Five Gems on Shri Hanuman. Translated by Shri. A. Narayanaswami.

श्रीहनुमत् पञ्चरत्नम्

वीताखिल-विषयेच्छं जातानन्दाश्र पुलकमत्यच्छम् ।
सीतापति दूताद्यं वातात्मजमद्य भावये हृद्यम् ॥ १॥

vītākhila-viṣayecchaṃ jātānandāśra pulakamatyaccham ।
sītāpati dūtādyaṃ vātātmajamadya bhāvaye hṛdyam ॥ 1॥

I now call to mind Hanuman, the son of the wind god, gladdening to contemplate, who is free of all sensual desires, who sheds tears of joy and is filled with rapture, who
is the purest of the pure and the first of Rama's messengers. 1.

तरुणारुण मुख-कमलं करुणा-रसपूर-पूरितापाङ्गम् ।
सञ्जीवनमाशासे मञ्जुल-महिमानमञ्जना-भाग्यम् ॥ २॥

taruṇāruṇa mukha-kamalaṃ karuṇā-rasapūra-pūritāpāṅgam ।
sañjīvanamāśāse mañjula-mahimānamañjanā-bhāgyam ॥ 2॥

I think of Hanuman, whose face is like the lotus, red like the rising sun, the corners of whose eyes are full of the feeling of mercy, who is life-giving, whose greatness has the quality of beauty, who personifies Anjana's good fortune. 2.

शम्बरवैरि-शरातिगमम्बुजदल-विपुल-लोचनोदारम् ।
कम्बुगलमनिलदिष्टम् बिम्ब-ज्वलितोष्ठमेकमवलम्बे ॥ ३॥

śambaravairi-śarātigamambujadala-vipula-locanodāram ।
kambugalamaniladiṣṭam bimba-jvalitoṣṭhamekamavalambe ॥ 3॥

I seek refuge in the one who flies faster than the arrows of madana, whose eyes wide as the petals of the lotus are filled with kindness, whose neck is smooth and well-formed as the conch shell, who represented good fortune to the wind god, and whose lips are bright red like the Bimba fruit. 3.

दूरीकृत-सीतार्तिः प्रकटीकृत-रामवैभव-स्फूर्तिः ।
दारित-दशमुख-कीर्तिः पुरतो मम भातु हनुमतो मूर्तिः ॥ ४॥

dūrīkṛta-sītārtiḥ prakaṭīkṛta-rāmavaibhava-sphūrtiḥ ।
dārita-daśamukha-kīrtiḥ purato mama bhātu hanumato mūrtiḥ ॥ 4॥

May the form of Hanuman come resplendent before me, the one that dispelled Sita's grief, that brought out the glory of Shri Rama's prowess, that tore Ravana's reputation into shreds. 4.

वानर-निकराध्यक्षं दानवकुल-कुमुद-रविकर-सदृशम् ।
दीन-जनावन-दीक्षं पवन तपः पाकपुञ्जमद्राक्षम् ॥ ५॥

vānara-nikarādhyakṣaṃ dānavakula-kumuda-ravikara-sadṛśam ।
dīna-janāvana-dīkṣaṃ pavana tapaḥ pākapuñjamadrākṣam ॥ 5॥

I saw the leader of the Vanara (monkey) populace, the one who was (inimical) like the sun's rays to the (night-blooming) lily of the Danava people (the demonic race), who is dedicated to the protection of those in distress, who was the culmination of the accumulated penances of Vayu. 5.

एतत्-पवन-सुतस्य स्तोत्रं यः पठति पञ्चरत्नाख्यम् ।
चिरमिह-निखिलान् भोगान् भुङ्क्त्वा श्रीराम-भक्ति-भाग्-भवति ॥ ६॥

etat-pavana-sutasya stotraṃ yaḥ paṭhati pañcaratnākhyam ।
ciramiha-nikhilān bhogān bhuṅktvā śrīrāma-bhakti-bhāg-bhavati ॥ 6॥

He who recites this hymn to Hanuman, entitled Pancharatnam, will become one with the devotees of Shri Rama after enjoying for long the pleasures of this world. 6.

इति श्रीमच्छंकर-भगवतः कृतौ हनुमत्-पञ्चरत्नं संपूर्णम् ॥

iti śrīmacchaṃkara-bhagavataḥ kṛtau hanumat-pañcaratnaṃ saṃpūrṇam ॥

Here ends Hanumat Pancharatnam, composed by Shri Shankara Bhagavatpadaa, Adi Shankaracharya.

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YouTube Videos

Hanumat Pancharatnam - by Sri Jayendra Saraswati Mahaswamigal of Kanchi Kamakoti Matham (1 min):

https://youtu.be/0z0q39vXin4?si=q0PWb_3PfjP2QJiC

Hanumat Pancharatnam - by Dr. Shobana Vighnesh (3 min):

https://youtu.be/o0aud588uTc?si=6C3D5whJRpDzZTj2

Hanumat Pancharatnam - Tamil Smarta (1 min):

https://youtu.be/s2aecGkEnqY?si=pdajAo3E1_Y8fbfc

Hanumat Pancharatnam - recited by Aparna & Bhuvana (2 min):

https://youtu.be/rkP2yKBjOsQ?si=bBXhVsQTgPNd7mP8

Hanumat Pancharatnam- Devotional Mani (2 min):

https://youtu.be/-fp9J86B_cc?si=JsKy3BT-89pwkDyB

Hanumat Pancharatnam- by Brahmasree Devraha (1 min):

https://youtu.be/RTuyDqy9Vxc?si=hbvaDM6PpoTOL5Pd

Hanumat Pancharatnam - by Amritha Murali (4 min):

https://youtu.be/lC8Ssyj308E?si=SDZNYwf8BVzIOZ2F

Hanumat Pancharatnam- Kamakoti Sandesha (6 min):

https://youtu.be/_bYmMgnkv0A?si=FWnvNb4_Y5JPhj8P

Hanumat Pancharatnam- by Chitra Nagaraj (2 min):

https://youtu.be/S_Z0yO0JP1g?si=UWr1GyoigyqWtxGo

Hanumat Pancharatnam - Kanchi Kamakoti Peetham (1 hr 17 min):

https://www.youtube.com/live/8t-T9EtSaoc?si=NvSrwcNyfPrHCk0n

Hanumat Pancharatnam - on Hanuman Jayanti - recited by Bhuvana & Aparna (2 min):

https://youtu.be/RxsZOVvd24Q?si=G2h_cmReH3k2cVr0

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3. Sri Dakshinamurthy Ashtakam

Ref: greenmesg.org

Dakshinamurthy Stotram & Dakshinamurthy Ashtakam - in Sanskrit with meaning

Dakshinamurthy Stotram

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं
वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानंदमूर्तिं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥१॥

Mauna-Vyaakhyaa Prakattita Para-Brahma-Tattvam Yuvaanam
Varssisstthaam-Te Vasad Rssigannaih Aavrtam Brahma-Nisstthaih |
Aacaarye[a-I]ndram Kara-Kalita Cin-Mudram-Aananda-Muurtim
Sva-[A]atmaaraamam Mudita-Vadanam Dakssinnaamuurti-Miidde ||1||

Meaning:

1: (Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful ...
2: ... but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman,
3: The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful,
4: Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy.

वटविटपिसमीपेभूमिभागे निषण्णं
सकलमुनिजनानां ज्ञानदातारमारात् ।
त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं
जननमरणदुःखच्छेद दक्षं नमामि ॥२॥

Vatta-Vittapi-Samiipe-Bhuumi-Bhaage Nissannnnam
Sakala-Muni-Janaanaam Jnyaana-Daataaram-Aaraat |
Tri-Bhuvana-Gurum-Iisham Dakssinnaamuurti-Devam
Janana-Maranna-Duhkhac-Cheda Dakssam Namaami ||2||

Meaning:

2.1: Sitting on the ground near the Banyan Tree (Vata), ...
2.2: ... were all Munis (Sages), who were (sitting) near to the bestower of Knowledge, ...
2.3: ... who were (sitting) near to the Guru of the Three Worlds, the Lord Himself, personified as Dakshinamurthy Deva, ...

2.4: ... who were (sitting) near to the one, expert in severing the sorrows resulting from the cycles of Births and Deaths; I bow to that Dakshinamurthy.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तुच्छिन्नसंशयाः ॥३॥

Citram Vatta-Taror-Muule Vrddhaah Shissyaa Gurur-Yuvaa |
Guros-Tu Maunam Vyaakhyaanam Shissyaas-Tuc-Chinna-Samshayaah ||3||

Meaning:

3.1: It is indeed a strange picture to behold; At the root (i.e. base) of a Banyan Tree (Vata) are seated old Disciples (i.e. aged Disciples) in front of an Young Guru,
3.2: The Guru is Silent, and Silence is His exposition (of the Highest Knowledge); and that (Silence) is severing the doubts (automatically) from the minds of the Disciples.

निधये सर्वविद्यानां भिषजे भवरोगिणाम् ।
गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥४॥

Nidhaye Sarva-Vidyaanaam Bhissaje Bhava-Roginnaam |
Gurave Sarva-Lokaanaam Dakssinnaamuurtaye Namah ||4||

Meaning:

4.1: (Salutations to Sri Dakshinamurthy) Who is a receptacle to all Knowledge, Who is a Medicine to all the diseases of Worldly bondage,
4.2: Who is a Guru to all the Worlds; Salutations to Sri Dakshinamurthy.

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।
निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥५॥

Om Namah Prannava-Arthaaya Shuddha-Jnyaanai[a-E]ka-Muurtaye |
Nirmalaaya Prashaantaaya Dakssinnaamuurtaye Namah ||5||

Meaning:

5.1: (Salutations to Sri Dakshinamurthy) Salutations to the embodiment of Pranava (Om), Salutations to the personification of the Pure, Non-Dual Knowledge,
5.2: Salutations to the Pure and Stainless, and Salutations to the Tranquil; Salutations to Sri Dakshinamurthy.

चिद्घनाय महेशाय वटमूलनिवासिने ।
सच्चिदानन्दरूपाय दक्षिणामूर्तये नमः ॥६॥

Cid-Ghanaaya Mahe[aa-Ii]shaaya Vatta-Muula-Nivaasine |

Sac-Cid-Aananda-Ruupaaya Dakssinnaamuurtaye Namah ||6||

Meaning:

6.1: (Salutations to Sri Dakshinamurthy) Salutations to the one Who is (as if) Consciousness Solidified, Salutations to the Mahesha (the Great God), Salutations to the One Who dwell at the root (i.e. base) of the Banyan Tree (Vata),
6.2: Salutations to the embodiment of Sacchidananda (Existence, Consciousness, Bliss); Salutations to Sri Dakshinamurthy.

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।
व्योमवद् व्याप्तदेहाय दक्षिणामूर्तये नमः ॥७॥

Iishvaro Gurur-Aatme[a-I]ti Muurti-Bheda-Vibhaagine |
Vyoma-Vad Vyaapta-Dehaaya Dakssinnaamuurtaye Namah ||7||

Meaning:

7.1: "Ishwara - Guru - Atman"; (Underlying) these different forms of (apparent) separation, ...
7.2: ... like a Sky (i.e. Spiritual Sky or Chidakasha) Who pervades, Salutations to that Dakshinamurthy.

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Dakshinamurthy Ashtakam

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
1.1: The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being,

1.2: It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep,
1.3: One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman,
1.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Biijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
2.1: This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appears Again ...
2.2: ... as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya,
2.3: This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi),
2.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

3.1: By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind,
3.2: This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him,
3.3: By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again,
3.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
4.1: As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, ...
4.2: ... similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs,
4.3: "I Know", He Alone Shining (i.e Atman), This Entire World Shines ...
4.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

Deham Praannam-Api-Indriyaanny-Api Calaam Buddhim Ca Shuunyam Viduh
Strii-Baala-Andha-Jaddo(a-U)pamaas-tv[u-]Aham-Iti Bhraantaa Bhrsham Vaadinah |
Maayaa-Shakti-Vilaasa-Kalpita-Mahaa-Vyaamoha-Samhaarinne
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||5||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
5.1: Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) ...

5.2: ... as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points,
5.3: The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya,
5.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A]bhuut-Sussuptah Pumaan |
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
6.1: Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person),
6.2: A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains,
6.3: That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya),
6.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
7.1: During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions ...

7.2: ... the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions,
7.3: The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra,
7.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
8.1: The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, ...
8.2: ... as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman,
8.3: In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations,
8.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशु पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम्
नान्यत् किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥९॥

Bhuur-Ambhaamsy-Analo-[A]nilo-[A]mbaram-Aharnaatho Himaamshu Pumaan
Ity[i]-Aabhaati Cara-Acara-[A]atmakam-Idam Yasya-Eva Muurty[i]-Assttakam
Naanyat Kin.cana Vidyate Vimrshataam Yasmaat-Parasmaad-Vibhoh
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||9||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
9.1: Earth, Water, Fire, Air, Space, Sun, Moon and Jiva, ...

9.2: ... are Verily His (i.e. Atman's) Eight Manifestations Shining within the Moving and the Non-Moving forms,
9.3: Apart from Him (i.e. Atman) there Cannot Exist anything; The Yogis who Reflect (i.e. Meditate) within Discover Him as the Essence From Which Everything Originates, ... Discover Him as Existing Beyond Everything as the Eternal Essence,
9.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च संकीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥१०॥

Sarva-[A]atmatvam-Iti Sphuttii-Krtam-Idam Yasmaad-Amussmin Stave
Tena-Asya Shravannaat-Tadartha-Mananaad-Dhyaanaac-Ca Sangkiirtanaat |
Sarva-(A)atmatva-Mahaa-Vibhuuti-Sahitam Syaad-Iishvaratvam Svatah
Siddhyet-Tat-Punar-Assttadhaa Parinnatam Ca-[A]ishvaryam-Avyaahatam ||10||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
10.1: Since the Divine Essence in All is Made Clear in this Hymn,
10.2: Hence by Listening to It, Contemplating on its Meaning, Meditating on It, and Glorifying it,
10.3: One becomes Endowed with the Greatness of the Knowledge of the Divine Essence (present in All); Perhaps the Divine Essence by Itself ...
10.4: ... will Awaken within him after that Again, the Eightfold Manifestations of Divine Powers (Siddhis) Unimpeded.

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Ref: shastras.com

Dakshinamurthy Ashtakam

Translated by P. R. Ramachander*

[Adi Sankara has written very many great Stotras (prayers) but here is a unique prayer, which is not only a prayer but the summary of all the philosophy that he has taught. Even during his time, this stotra was difficult to comprehend and it became necessary for one of his disciples called Sureshwaracharya to write a commentary called Manasollasa to this stotra. There are a large number of books and commentaries on this commentary itself. What I am trying to do is to make a very feeble attempt to translate the stotra into simple

English. This is done with the grace of God and blessings of Adhi Sankara, as I clearly understand that I am not capable of such a great venture. It has an introductory sloka, followed by eight slokas, which is again followed by a sloka of Phala sruthi.]

Mouna Vyakhya prakatitha, para,
Brahma thathwam yuvanam,
Varshishtha anthevasad rishiganai,
Ravrutham brahma nishtai,
Acharyendram kara kalihtha chin,
Mudram ananda roopam,
Swathmaramam mudhitha vadanam,
Dakshinamurthim eede.

I praise and salute that Dakshinamrthy,
Who faces the south,
Who explains the true nature of the supreme Brahman,
Through his state of silence,
Who is young in looks,
Who is surrounded by disciples who are old Sages,
Whose minds are fixed on Brahman,
Who is the greatest of teachers,
Who shows the Chinmudhra* by his hand,
Who is personification of happiness,
Who is in the state of extreme joy within himself,
And who has a smiling face.

*He joins the edge of the thumb and first finger, which indicates that God and soul are one. This is called Chinmudhra. "Chinmudra denotes the identity of the individual soul and the supreme Self or Brahman. God is the Brahman associated with Maya. The identity is between the individual soul or self (jivatma) and the supreme self (paramatma) and not God."

Viswam darpana drusyamana nagari,
Thulyam nijantargatham,
Pasyannathmani mayaya bahirivoth,
Bhutham yatha nidraya,
Ya sakshath kuruthe prabodha samaye,
Swathmanameva dwayam,
Thasmai sri guru murthaye nama idham,
Sree Dakshinamurthaye. 2

Similar to the image of a town as seen in the mirror,
When one sees the image of the world within him,
The world appears as if it is outside.
It is similar to his seeing due to illusion,
During the state of sleep,
That the one real fact appears as many different truths,
And he realises, when he wakes up and sees the reality,

That he is really the one and only one soul.
Salutation to the God facing the south,
Who is the greatest teacher.

The above stanza tells us that the world which is outside us is the same as our soul but we see them as different entities due to the veil of ignorance. As soon as we wake up, we realise that the dream is false and even while seeing our image in the mirror, we know that we are not seeing ourselves in the mirror but our image. When we get knowledge from the guru we are in the wakeful state without the veil of ignorance.

Beejasyanthari vankuro jagadhidham,
Prang nirvikalpam puna,
Mayakalpitha desa kala kalanaa,
Vaichithrya chithrikrutham,
Mayaveeva vijrumbhayathyapi maha,
Yogeeva yah swechaya,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 3

Like the germ inside the seed is its part,
But becomes different after development
The many places and time which are before us,
Are drawn by illusion in the board of life in a peculiar manner,
By a great savant or an expert Siddha,
Who can create them as per their will,
Salutation to the God facing the south,
Who is the greatest teacher.

When the net of illusion is lifted and when we reach the stage of manifestation, we would find that what we think as different is but one and the same.

Yasyaiva sphuranam sadathmakamasath,
Kalparthagam bhasathe,
Sakshaath thathwamaseethi veda vachasa,
Yobodhyathyasrithhan,
Yath saksht karanath bhavenna punara,
Aavrithir bhavambhonidhow,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 4

He who exists as the real light of truth,
And shines in the false world of appearance,
And He who teaches disciples the great saying,
"Thou art that" after realising its import,
Gets away from this cycle of life and death.
Salutation to the God facing the south,
Who is the greatest teacher.

"That Thou Art is the famous Grand Pronouncement (mahA-vAkya) found in the Chandogya-Upanishad of the Sama Veda, meted out by AruNi to Svetaketu. It is repeated nine times to him and explained nine times. It is not supposed to be a casual statement. It is the summum bonum of all Upanishadic teaching. It says: "That brahman which is the common Reality behind everything in the cosmos is the same as the essential Divinity, namely the Atman or the Self, within you." This realisation which is extremely difficult to achieve makes you understand that you are in fact this absolute reality called "Brahman".

Nanachidhra ghato dhara sthitha maha,
Deepa prabha bhaswaram,
Jnanam yasya thu chakshuradhi karana,
Dwara bahi spandathe,
Jaanameethi tham eva baandham anubathi,
Yethath samastham jagat,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 5

Like the light emanating from a lamp,
Kept in a pot with many holes,
Goes out in all directions,
In the person in whom the wisdom goes out
Through the openings of ear, eye, mouth and thought,
And when that person realises that 'I know myself',
This whole universe shines after Him alone,
Who shines in the consciousness as the knower.
Salutation to the God facing the south,
Who is the greatest teacher.

Our body prevents us from seeing the truth(the light from outside) that we are the Brahman and lets out light though the sensory organs and makes us deceive ourselves by feeling that we are happy. This simile of a pot with holes for the body occurs in many places in Indian philosophy.

Deham pranam api indryanyapi chalaam,
Budhim cha soonyam vidhu,
Stree balandha jadopamasthvaha mithi,
Brandha brusam vadhina,
Maya sakthi vilasa kalpitha maha,
Vyamoha samharine,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 6

Those great philosophers, who think that,
The body, the soul and the fickle intellect,
The concept of emptiness and all other nothingness,
Are nothing but themselves,
Are similar to the women, children, blind and the ignorant.
It is only He who can destroy, this veil of ignorance,

And wake us up from this state of deceit.
Salutation to the God facing the south,
Who is the greatest teacher.

This is a sample of the approach of negation in identifying the truth about the concept of self. Senses, the body etc cannot be the absolute truth as they are transient.

Rahu grastha divakarendu sadrusho,
Maya samachadanath,
Sanamthra karanopa samharanatho,
Yo abhoot sushuptha pumaan,
Pragaswapsaamithi prabodha samaye,
Yaa prathyabignayathe,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 7

Similar to the Sun when being masked by the serpent Rahu,
Knows that it was existing, once the eclipse is over
That man whose senses are suppressed
When he is asleep,
Because of the veil of illusion,
Realises that he was in the state of sleep,
When he wakes up.
Salutation to the God facing the south,
Who is the greatest teacher.

Similarly the sun exists even when there is an eclipse, we exist when we are sleeping. This is denial of the Buddhist theory that, when we are asleep there is nothingness.

Balyadishwapi jagaradhadishu thadha,
Sarva sva avasthasthaswapi,
Vyavrutha swanuvarthamanamaha,
Mithyanth sphurantham sada,
Svathmaanam pragatikarothi bajatham,
Yo mudraya bhadraya,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 8

Salutations to him who shines and exhibits,
Himself by the beatific Chinmudhra of the hand,
That he exists within the humans as self,
Forever and non changing,
Even during the changing states of childhood, youth and old age
And even during the states of sleep, dream and wakefulness.
Salutation to the God facing the south,
Who is the greatest teacher.

The truth as represented by the concept of Brahman, exists always.

Viswam pasyathi karya karana thaya,
Swa swami sambandatha,
Sishyacharya thaya thadaiva pithru,
Puthradhyathmana bedatha,
Swapne Jagrathi va ya esha purusho,
Maya Paribramitha,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 9

The world sees as cause and effect,
The differences between us and our lord,
The distinction between teacher and the taught,
The distinction between father and son,
And so the man is confused by illusion,
And believes in these differences,
During the times of dream and wakefulness.
Salutation to the God facing the south,
Who is the greatest teacher.

The ignorance of the truth because of the veil of ignorance Maya is reemphasized.

Bhoorambaamsya anilo ambhara,
Maharnadho himamasu puman,
Ithyabhathi characharathmakamidham,
Yasyaiva murthyashtakam,
Nanyath kinchana vidhyathe vimrusathaam,
Yasmath parasmath vibho,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 10
To the sake of which supreme Brahman,
The universe is shining as self,
Which is Movable and immovable, with its aspects?
Of water, fire, air, space,
The sun, moon and the individual soul,
And also to those who examine the truth behind,
The meaning of this universe and find,
That it Consists of nothing but,
The God who is everywhere.
Salutation to the God facing the south,
Who is the greatest teacher.

Sarvathmathvamithi sphutikruthamitham,
Yasmadamushamin sthave,
Thenasya sravanath thadartha mananath,
Dyanascha Sankeerthanath,
Sarvathmathva maha vibhuthi sahitham,
Syadheeswarasthvam svatha,

Siddhyeth thath punarashtadha parinatham,
Chaisvaryamvayhatham. 11

The concept of the Athma,
Which is explained in this poem of praise,
Hearing which, understanding which,
Meditating which and singing which,
One would attain the state of the godliness,
And the great state of self realisation,
And also you would get the eight powers of occult,
Without any problems in between.

Appendix:

The following three stanzas as well as the first stanza are chanted after the main stotra:-

Chitram Vata tharor mole vruddha,
Sishya, Guror Yuva,
Gurostu mounam vykhyanam,
Sishyasthu china samsaya

It is strange to see,
The very old disciples,
And the very young teacher,
Who sit under a banyan tree,
With the teacher always observing silence,
And the students getting all the doubts cleared.

Om nama pranavarthaya,
Suddha jnanaika moorthaye nama,
Nirmalaya prasanthaya,
Sri Dakshinamurthaye nama.

Salutations to that Dakshinamurthy,
Who is the meaning of the pranava, "om",
Who is the personification of unalloyed wisdom,
Who is crystal clear in his thought,
And who is the epitome of peace.

Gurave sara lokaanam,
Bishaje bhava roginaam,
Nidhaye sarva vidhyanam,
Sri Dakshinamurthaye nama.

Salutations to that Dakshinamurthy,
Who is the teacher of the entire world,
Who is the doctor to those,
Afflicted by the disease of birth and death,

And who is the treasure hose of all knowledge.

---

* My grateful thanks are due to Sri S. N.Shastri of Madras, who is an expert in Vedanta, for going through my translation critically and suggesting changes. I have carried out all of them.

Published | Modified on June 30th, 2018

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YouTube Videos

Dakshinamurthy stotras juke box - Bombay sisters (1 hr 3 min):

https://youtu.be/bpKqSmB2UpQ?si=9AaLh40HwXY_lkgd

Dakshinamurthy Stotram by MS Subbulakshmi (1 min):

https://youtu.be/85WLkkxd1TU?si=t2A0limuyFVvLel0

Dakshinamurthy Stotram with Telugu lyrics (8 min):

https://youtu.be/F-l94K5XLK8?si=jlbadToVRhlymXeZ

Dakshinamurthy Ashtakam (8 min):

https://youtu.be/NbYbWpHZrv4?si=0pjZfGlQwria0cQN

Dakshinamurthy Stotram by Sindhu Smita (5 min):

https://youtu.be/cwyeiAVyJGk?si=VuxsQFzeNzsqRiwp

Dakshinamurthy Stotra Vaibhavam - Brahmasri Chaganti (9 min):

https://youtu.be/cwyeiAVyJGk?si=VuxsQFzeNzsqRiwp

Dakshinamurthy Stotram - Ranjani, Gayathri (9 min):

https://youtu.be/zbzAkH_Pthl?si=tQa_h1ZXaLxvhwy8

*****

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Some Famous Devotional Stotras
by
Sri Adi Shankaracharya

- **4. Kanakadhara Stotram**
- **5. Sri Rama Bhujangam**
- **6. Sri Subrahmanya Bhujangam**

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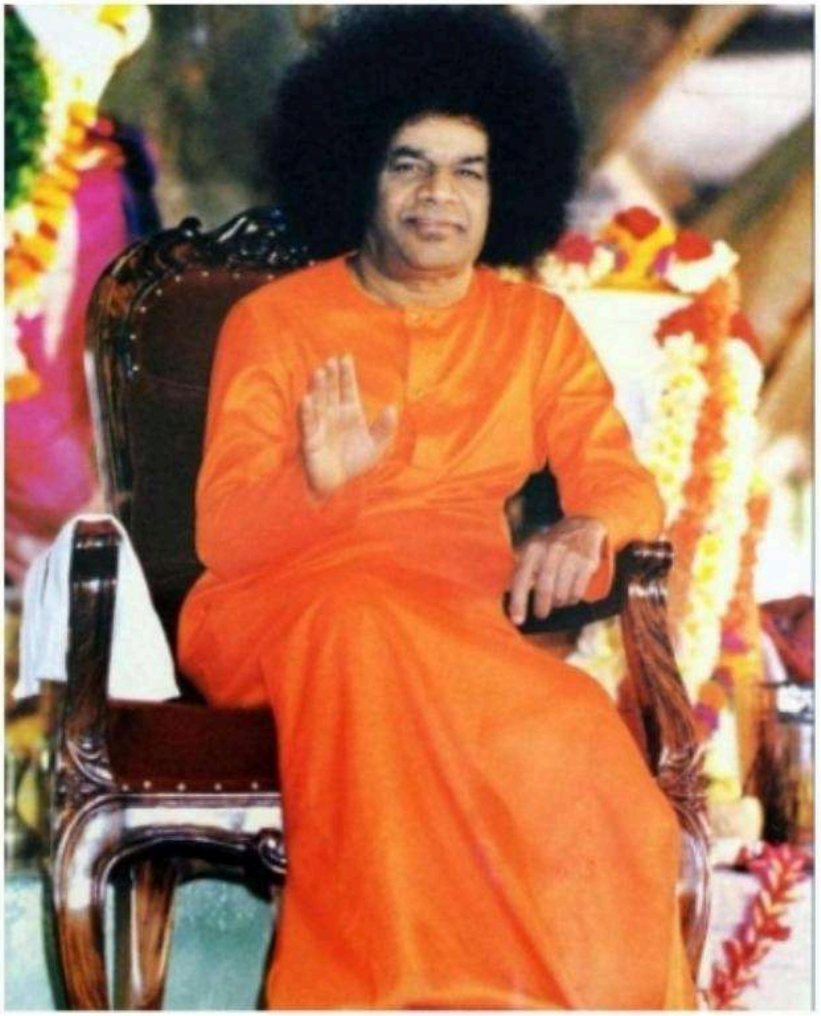
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook entitled " Some Famous Devotional Stotras by Sri Adi Shankaracharya - II" gives briefly the info about (i) Kanakadhara Stotram, (ii) Sri Rama Bhujangam, and (iii) Sri Subrahmanya Bhujangam.

Verses in Sanskrit, translated to English, and meanings in English etc are given.

Links to YouTube videos for these three Stotras give recitations of shlokas/or, lectures - by reputed singers/ or Scholars, Swamijis etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
April 13, 2024
Email: tmuliya@rediffmail.com

4. Kanakadhara Stotram

Ref: vignanam.org

Kanakadhara Stotram-

कनकधारा स्तोत्रम्

वन्दे वन्दारु मन्दारमिन्दिरानन्दकन्दलम् ।
अमन्दानन्दसन्दोह बन्धुरं सिन्धुराननम् ॥

अङ्गं हरेः पुलकभूषणमाश्रयन्ती
भृङ्गाङ्गनेव मुकुलाभरणं तमालम् ।
अङ्गीकृताखिलविभूतिरपाङ्गलीला
माङ्गल्यदास्तु मम मङ्गलदेवतायाः ॥ 1 ॥

मुग्धा मुहुर्विदधती वदने मुरारेः
प्रेमत्रपाप्रणिहितानि गतागतानि ।
माला दृशोर्मधुकरीव महोत्पले या
सा मे श्रियं दिशतु सागरसम्भवायाः ॥ 2 ॥

आमीलिताक्षमधिगम्य मुदा मुकुन्दम्-
आनन्दकन्दमनिमेषमनङ्गतन्त्रम् ।
आकेकरस्थितकनीनिकपक्ष्मनेत्रं
भूत्यै भवेन्मम भुजङ्गशयाङ्गनायाः ॥ 3 ॥

बाह्वन्तरे मधुजितः श्रितकौस्तुभे या
हारावलीव हरिनीलमयी विभाति ।
कामप्रदा भगवतोऽपि कटाक्षमाला
कल्याणमावहतु मे कमलालयायाः ॥ 4 ॥

कालाम्बुदालिललितोरसि कैटभारेः
धाराधरे स्फुरति या तटिदङ्गनेव ।
मातुस्समस्तजगतां महनीयमूर्तिः
भद्राणि मे दिशतु भार्गवनन्दनायाः ॥ 5 ॥

प्राप्तं पदं प्रथमतः खलु यत्प्रभावात्
माङ्गल्यभाजि मधुमाथिनि मन्मथेन ।
मय्यापतेत्तदिह मन्थरमीक्षणार्धं
मन्दालसं च मकरालयकन्यकायाः ॥ 6 ॥

विश्वामरेन्द्रपदविभ्रमदानदक्षं
आनन्दहेतुरधिकं मुरविद्विषोऽपि ।
ईषन्निषीदतु मयि क्षणमीक्षणार्धं
इन्दीवरोदरसहोदरमिन्दिरायाः ॥ 7 ॥

इष्टा विशिष्टमतयोऽपि यया दयार्द्र
दृष्ट्या त्रिविष्टपपदं सुलभं लभन्ते ।
दृष्टिः प्रहृष्ट कमलोदरदीप्तिरिष्टां
पुष्टिं कृषीष्ट मम पुष्करविष्टरायाः ॥ 8 ॥

दद्याद्दयानुपवनो द्रविणाम्बुधारा-
मस्मिन्न किञ्चन विहङ्गशिशौ विषण्णे ।
दुष्कर्मघर्ममपनीय चिराय दूरं
नारायणप्रणयिनीनयनाम्बुवाहः ॥ 9 ॥

गीर्देवतेति गरुडध्वजसुन्दरीति
शाकम्भरीति शशिशेखरवल्लभेति ।
सृष्टिस्थितिप्रलयकेलिषु संस्थितायै
तस्यै नमस्त्रिभुवनैकगुरोस्तरुण्यै ॥ 10 ॥

श्रुत्यै नमोऽस्तु शुभकर्मफलप्रसूत्यै
रत्यै नमोऽस्तु रमणीयगुणार्णवायै ।
शक्त्यै नमोऽस्तु शतपत्रनिकेतनायै
पुष्ट्यै नमोऽस्तु पुरुषोत्तमवल्लभायै ॥ 11 ॥

नमोऽस्तु नालीकनिभाननायै
नमोऽस्तु दुग्धोदधिजन्मभूम्यै ।
नमोऽस्तु सोमामृतसोदरायै
नमोऽस्तु नारायणवल्लभायै ॥ 12 ॥

नमोऽस्तु हेमाम्बुजपीठिकायै
नमोऽस्तु भूमण्डलनायिकायै ।
नमोऽस्तु देवादिदयापरायै
नमोऽस्तु शार्ङ्गायुधवल्लभायै ॥ 13 ॥

नमोऽस्तु देव्यै भृगुनन्दनायै
नमोऽस्तु विष्णोरुरसिस्थितायै ।
नमोऽस्तु लक्ष्म्यै कमलालयायै
नमोऽस्तु दामोदरवल्लभायै ॥ 14 ॥

नमोऽस्तु कान्त्यै कमलेक्षणायै
नमोऽस्तु भूत्यै भुवनप्रसूत्यै ।
नमोऽस्तु देवादिभिरर्चितायै
नमोऽस्तु नन्दात्मजवल्लभायै ॥ 15 ॥

सम्पत्कराणि सकलेन्द्रियनन्दनानि
साम्राज्यदानविभवानि सरोरुहाक्षि ।
त्वद्वन्दनानि दुरितोद्धरणोद्यतानि
मामेव मातरनिशं कलयन्तु नान्ये ॥ 16 ॥

यत्कटाक्षसमुपासनाविधिः
सेवकस्य सकलार्थसम्पदः ।
सन्तनोति वचनाङ्गमानसैः
त्वां मुरारिहृदयेश्वरीं भजे ॥ 17 ॥

सरसिजनिलये सरोजहस्ते
धवलतमांशुकगन्धमाल्यशोभे ।
भगवति हरिवल्लभे मनोज्ञे
त्रिभुवनभूतिकरि प्रसीद मह्यम् ॥ 18 ॥

दिग्घस्तिभिः कनककुम्भमुखावसृष्ट
स्वर्वाहिनी विमलचारुजलप्लुताङ्गीम् ।
प्रातर्नमामि जगतां जननीमशेष
लोकाधिनाथगृहिणीममृताब्धिपुत्रीम् ॥ 19 ॥

कमले कमलाक्षवल्लभे त्वं
करुणापूरतरङ्गितैरपाङ्गैः ।
अवलोकय मामकिञ्चनानां
प्रथमं पात्रमकृत्रिमं दयायाः ॥ 20 ॥

स्तुवन्ति ये स्तुतिभिरमूभिरन्वहं
त्रयीमयीं त्रिभुवनमातरं रमाम् ।
गुणाधिका गुरुतरभाग्यभागिनो
भवन्ति ते भुवि बुधभाविताशयाः ॥ 21 ॥

सुवर्णधारास्तोत्रं यच्छङ्कराचार्य निर्मितम् ।
त्रिसन्ध्यं यः पठेन्नित्यं स कुबेरसमो भवेत् ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य श्रीमच्छङ्करभगवतः कृतौ कनकधारास्तोत्रं सम्पूर्णम् ।

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Ref: shankaraguru.blogspot.com

Story behind Kanakadhara Stotram

The Kanakadhara Stotra is composed by Adi Shankaracharya. One day he went for Bhiksha and visited the house of a poor Brahmin. Nothing was available in the house to offer. The Brahmin lady earnestly searched for something to give and at last she found an Amla fruit and offered it in the bowl of Sankaracarya. Sri Shankaracharya was deeply moved at the sincerity and devotion of the poverty stricken woman and immediately in an extempore way started pleading to Goddess Lakshmi to be merciful towards this poor Brahmin lady to drive away her poverty. He recited twenty two slokas in praise of Goddess Lakshmi who was pleased and appeared before Shankaracharya. Shankaracharya pleaded with her to grant riches to the Brahmin lady.

Goddess Lakshmi said that the Brahmin lady did not qualify for any riches in this life as she did not do any charities in her previous life. Shankaracharya replied that in this life she gave him Amla fruit with very great reverence in spite of her extreme poverty and this act of her alone is enough to shower riches on her. Hearing this Goddess Lakshmi was greatly moved and immensely pleased with the advocacy of the argument of Sri Shankaracharya, showered her with instant rain of golden Amla fruits. Shankaracharya while reciting the Kanakadhara Stotra extolled Lakshmi in all her eight qualifying manifestations (Asta Lakshmi).

******

Ref: grrenmesg.org

Kanakadhara Stotram - In Sanskrit with meaning

अङ्गं हरेः पुलकभूषणमाश्रयन्ती

भृङ्गाङ्गनेव मुकुलाभरणं तमालम् ।

अङ्गीकृताखिलविभूतिरपाङ्गलीला

माङ्गल्यदास्तु मम मङ्गलदेवतायाः ॥१॥

Anggam Hareh Pulaka-Bhuussannam-Aashrayantii

Bhrngga-Anggan[a-I]eva Mukula-[A]abharannam Tamaalam |

Anggii-Krta-Akhila-Vibhuutir-Apaangga-Liilaa

Maanggalya-Daa-[A]stu Mama Manggala-Devataayaah ||1||

Meaning:

1.1: (Salutations to Mother Lakshmi) Who always dwell in the Body of Hari like an ornament of Ecstatic Delight (Pulaka), ...

1.2: ... Like the Bees which delightfully decorate (dwelling over) the half-open Flowers of the Tamala tree (with their ecstatic humming sound),

1.3: Who has contained within Her Body the entire Opulence of the Universe, (and She showers Wealth) through the Play of Her Divine Glance (Apanga Leela),

1.4: May that Glance bring Auspiciousness in my Life; that Divine Glance of the Mangala Devata (Godhead of Auspiciousness and Welfare),

मुग्धा मुहुर्विदधती वदने मुरारेः

प्रेमत्रपाप्रणिहितानि गतागतानि ।

माला दृशोर्मधुकरीव महोत्पले या

सा मे श्रियं दिशतु सागरसम्भवायाः ॥२॥

Mugdhaa Muhur-Vidadhatii Vadane Muraareh

Prema-Trapaa-Prannihitaani Gataagataani |

Maalaa Drshor-Madhukarii-[I]va Mahotpale Yaa

Saa Me Shriyam Dishatu Saagara-Sambhavaayaah ||2||

Meaning:

2.1: (Salutations to Mother Lakshmi) Who is charmed (by Hari), and incessantly directs Her Glances on the Face of Murari,

2.2: (The Glances) Filled with Love and Bashfulness, directed towards Hari, go out in this moment (Out of Love) and return in the next moment (out of Bashfulness),

2.3: As if the series of Glances have taken the form of (a series of) Female Bees (Madhukari) who go round and round a Huge Water Lily (Mahotpala),

2.4: May She bestow on me (Her Glance filled with) Sriyam (Good Fortune), She Who has arisen out of the Ocean (Sagara Sambhava),

विश्वामरेन्द्रपदविभ्रमदानदक्षम्_

आनन्दहेतुरधिकं मुरविद्विषोऽपि ।

ईषन्निषीदतु मयि क्षणमीक्षणार्धम्_

इन्दीवरोदरसहोदरमिन्दिरायाः ॥३॥

Vishva-Amare[a-I]ndra-Pada-Vibhrama-Daana-Dakssam_

Aananda-Hetur-Adhikam Mura-Vidvisso-[A]pi |

Iissan-Nissiidatu Mayi Kssannam-Iikssanna-Ardham_

Indiivaro[a-U]dara-Sahodaram-Indiraayaah ||3||

Meaning:

3.1: (Salutations to Mother Lakshmi) Who is capable of granting the position of the Chief of the Devas of the (Three) Worlds (i.e. Indra Deva) by a mere Wish,

3.2: And also (capable of) overflowing the Enemy of Mura (i.e. Sri Hari) with great Joy,

3.3: May a little of that Glance (of Grace), even for a moment rest on me from Her Half-Closed Eyes,

3.4: (The Eyes with) Splendour resembling the Blue Lotuses,

आमीलिताक्षमधिगम्य मुदा मुकुन्दम्_
आनन्दकन्दमनिमेषमनङ्गतन्त्रम् ।
आकेकरस्थितकनीनिकपक्ष्मनेत्रं
भूत्यै भवेन्मम भुजङ्गशयाङ्गनायाः ॥४॥

Aamiilita-Akssam-Adhigamya Mudaa Mukundam_
Aananda-Kandam-Animessam-Anangga-Tantram |
Aakekara-Sthita-Kaniinika-Pakssma-Netram
Bhuutyai Bhaven-Mama Bhujangga-Shaya-Angganaayaah ||4||

Meaning:

4.1: (Salutations to Mother Lakshmi) Whose fully opened Eyes have captured within it the Joyous Form of Mukunda,
4.2: And the Unwinking Eyes are (now) showering great Joy filled with great Love (Tantra of Ananga or Kamadeva),
4.3: From the corner of that Eye, let a ray of Glance take Wing, ...
4.4: ... And come to me; (Come to me) from the Consort of Bhujaga Sayana (the one resting on the Serpent),

बाह्वन्तरे मधुजितः श्रितकौस्तुभे या
हारावलीव हरिनीलमयी विभाति ।
कामप्रदा भगवतोऽपि कटाक्षमाला
कल्याणमावहतु मे कमलालयायाः ॥५॥

Baahv[u]-Antare Madhu-Jitah Shrita-Kaustubhe Yaa
Haaraavali-Iva Hariniilamayii Vibhaati |
Kaama-Pradaa Bhagavato-[A]pi Kattaakssa-Maalaa
Kalyaannam-Aavahatu Me Kamala-[A]alayaayaah ||5||

Meaning:

5.1: (Salutations to Mother Lakshmi) Who resides between the Arms (i.e. in the Heart) of Madhujita (Conqueror of demon Madhu) where lies the Kaustubha Mani, ...

5.2: ... There She shines like Haravali (A String of Pearls) which are Harinila (Yellowish-Blue),
5.3: Who gives rise to Love even in Bhagavan through the string of Her Kataksha (Side Glances),
5.4: May those (Side Glances) bring Auspiciousness to me (by touching my Life); (Those Side Glances of the One) Dwelling in Lotuses,

कालाम्बुदालिललितोरसि कैटभारेर्_
धाराधरे स्फुरति या तडिदङ्गनेव ।
मातुः समस्तजगतां महनीयमूर्तिर्_
भद्राणि मे दिशतु भार्गवनन्दनायाः ॥६॥

Kaala-Ambu-Da-Ali-Lalito[a-U]rasi Kaittabha-Arer_
Dhaaraadhare Sphurati Yaa Taddid-Anggane[a-I]va |
Maatuh Samasta-Jagataam Mahaniiya-Muurtir_
Bhadraanni Me Dishatu Bhaargava-Nandanaayaah ||6||

Meaning:

6.1: (Salutations to Mother Lakshmi) Who play like a Bee on the Bosom of the enemy of Kaitabha (i.e. Sri Hari), which is like a Black Water-Bearing (Cloud) ...
6.2: ... (The Play which is) Like Lightning flashing over the Cloudy Sky,
6.3: O Mother, Your Form is the most Glorious in all the Universe,
6.4: (May that Auspicious Form) bestow Auspiciousness to me (by touching my Life); (The Auspicious Form of the) Gladdener of the Bhargava lineage,

प्राप्तं पदं प्रथमतः किल यत्प्रभावान्
माङ्गल्यभाजि मधुमाथिनि मन्मथेन ।
मय्यापतेत्तदिह मन्थरमीक्षणार्धं
मन्दालसं च मकरालयकन्यकायाः ॥७॥

Praaptam Padam Prathamatah Kila Yat-Prabhaavaan
Maanggalya-Bhaaji Madhu-Maathini Manmathena |
Mayyaa-Patet-Tad-Iha Mantharam-Iikssanna-Ardham
Manda-Alasam Ca Makaraalaya-Kanyakaayaah ||7||

Meaning:

7.1: (Salutations to Mother Lakshmi) By Whose Power indeed (Manmatha) first obtained a place; ...
7.2: ... Manmatha (Kamadeva) (obtained a place) on the slayer of Madhu (i.e. Sri Hari); (That Hari) Who is always connected with the conferrer of Happiness (i.e. Devi Mahalakshmi),
7.3: May that Power from the (Glance of the) Gentle Half-Open Eyes fall on me now,
7.4: (That Glance which is) Soft and Gentle; (That Glance) of the Daughter of the Ocean,

ददयाद् दयानुपवनो द्रविणाम्बुधाराम्_
अस्मिन्नकिञ्चनविहङ्गशिशौ विषण्णे ।
दुष्कर्मघर्ममपनीय चिराय दूरं
नारायणप्रणयिनीनयनाम्बुवाहः ॥८॥

Dadyaad Daya-Anupavano Dravinna-Ambu-Dhaaraam_
Asminn-Akin.cana-Vihangga-Shishau Vissannnne |
Dusskarma-Gharmam-Apaniiya Ciraaya Duuram
Naaraayanna-Prannayinii-Nayana-Ambu-Vaahah ||8||

Meaning:

8.1: (Salutations to Mother Lakshmi) May She bestow the Wind of Her Mercy and Shower of Her Wealth ...
8.2: ... to this Utterly Destitute, who is helpless like a child of a Bird, and downcast (with Poverty), ...
8.3: ... and remove forever the Heat of Sinful Activities (from life),
8.4: May the Shower of the Rain (of Mercy) from the Eyes of the Beloved of Narayana (bestow this),

इष्टा विशिष्टमतयोऽपि यया दयार्द्र_
दृष्ट्या त्रिविष्टपपदं सुलभं लभन्ते ।
दृष्टिः प्रहृष्टकमलोदरदीप्तिरिष्टां
पुष्टिं कृषीष्ट मम पुष्करविष्टरायाः ॥९॥

Issttaa Vishisstta-Mata-Yo-[A]pi Yayaa Dayaa-[Aa]rdra_
Drssttyaa Trivissttapa-Padam Sulabham Labhante |
Drssttih Prahrsstta-Kamalo[a-U]dara-Diipti-Rissttaam
Pussttim Krssiisstta Mama Pusskara-Vissttaraayaah ||9||

Meaning:

9.1: (Salutations to Mother Lakshmi) By Her Merciful Glance even the most Distinguished (and Difficult) Desires, ...
9.2: ... like a Position in Heaven is obtained with ease; Such is the Power of Her Glance moist with Compassion,
9.3: That Glance which is like the Splendour contained within the interior of a Lotus, a Lotus which is blossoming (by being) Thrilled with Joy, ...
9.4: May that Glance Nourish my Wishes; That Merciful Glance of the One Seated on the Lotus,

गीर्देवतेति गरुडध्वजसुन्दरीति
शाकम्भरीति शशिशेखरवल्लभेति ।
सृष्टिस्थितिप्रलयकेलिषु संस्थितायै
तस्यै नमस्त्रिभुवनैकगुरोस्तरुण्यै ॥१०॥

Giir-Devate[aa-I]ti Garudda-Dhvaja-Sundarii-[I]ti
Shaakambharii-[I]ti Shashi-Shekhara-Vallabhe[a-I]ti |
Srsstti-Sthiti-Pralaya-Kelissu Samsthitaayai
Tasyai Namas-Tri-Bhuvanai[a-E]ka-Guros-Tarunnyai ||10||

Meaning:

10.1: (Salutations to Mother Lakshmi) Who is called as "Gir Devata" (Goddess of Speech), "Garuda Dhwaja Sundari" (The Beautiful Consort of the One with Garuda as Emblem), ...
10.2: ... "Shakambhari" (Who sustains everyone with Vegetation) and "Shashi Sekhara Vallabha" (Who is the beloved of the One with Moon on the Head),
10.3: Who eternally abides during the Divine Play of Sristhi (Creation), Sthiti (Maintenance) and Pralaya (Destruction),
10.4: To Her, Who is the ever Youthful Consort of the One Guru of all the Worlds, the Three Worlds offer their Reverential Salutations,

श्रुत्यै नमोऽस्तु शुभकर्मफलप्रसूत्यै
रत्यै नमोऽस्तु रमणीयगुणार्णवायै ।
शक्त्यै नमोऽस्तु शतपत्रनिकेतनायै
पुष्ट्यै नमोऽस्तु पुरुषोत्तमवल्लभायै ॥११॥

Shrutyai Namo-[A]stu Shubha-Karma-Phala-Prasuutyai
Ratyai Namo-[A]stu Ramanniiya-Gunna-Arnnavaayai |
Shaktyai Namo-[A]stu Shata-Patra-Niketanaayai
Pussttyai Namo-[A]stu Purussottama-Vallabhaayai ||11||

Meaning:

11.1: (Salutations to Mother Lakshmi) Salutations to You as Shruti (Vedas), Who produces Auspicious Results of Works (when Shruti is followed in our lives),
11.2: Salutations to You as Rati, Who is an Ocean of Good Qualities,
11.3: Salutations to You as Shakti, Who abide within the Abode of Hundred Petals (Lotus of Kundalini), (and)
11.4: Salutations to You as Pussti (Nourishment) Who is the beloved of Purushottama,

नमोऽस्तु नालीकनिभाननायै
नमोऽस्तु दुग्धोदधिजन्मभूत्यै ।
नमोऽस्तु सोमामृतसोदरायै
नमोऽस्तु नारायणवल्लभायै ॥१२॥

Namo-[A]stu Naaliika-Nibha-[A]ananaayai
Namo-[A]stu Dugdho[a-U]dadhi-Janma-Bhuutyai |
Namo-[A]stu Soma-Amrta-Sodaraayai
Namo-[A]stu Naaraayanna-Vallabhaayai ||12||

Meaning:

12.1: (Salutations to Mother Lakshmi) Salutations to You Who has the Face resembling a Lotus,
12.2: Salutations to You Who was born from the Ocean of Milk,
12.3: Salutations to You Who resides within the beauty of the Nectar of the Moon, (and)
12.4: Salutations to You Who is the most beloved of Sri Narayana,

सम्पत्करा॑णि सकलेन्द्रियनन्दनानि
साम्राज्यदानविभवानि सरोरुहाक्षि ।
त्वद्वन्दनानि दुरिताहरणोद्यतानि
मामेव मातरनिशं कलयन्तु मान्ये ॥१३॥

Sampat-Karaanni Sakale[a-I]ndriya-Nandanaani
Saamraajya-Daana-Vibhavaani Saroruha-Akssi |
Tvad-Vandanaani Duritaa-Haranno[a-U]dyataani
Maam-Eva Maatar-Anisham Kalayantu Maanye ||13||

Meaning:

13.1: (Salutations to Mother Lakshmi) (Whose Lotus-Like Eyes are) the cause of Prosperity (Externally), and also the cause of great Joy in all the Senses (Internally),
13.2: (And) Whose Lotus-Like Eyes holds the Power to bestow a Kingdom,
13.3: Singing Your Glories awakens Your Grace to remove the Difficulties and Sinful Tendencies from our Lives, ...
13.4: ... (Therefore) O Mother, May I always be blessed to Serve You and Sing Your Glories,

यत्कटाक्षसमुपासनाविधिः
सेवकस्य सकलार्थसम्पदः ।
संतनोति वचनाङ्गमानसैस्_
त्वां मुरारिहृदयेश्वरीं भजे ॥१४॥

Yat-Kattaakssa-Samupaasanaa-Vidhih
Sevakasya Sakala-Artha-Sampadah |
Samtanoti Vacana-Angga-Maanasais_
Tvaam Muraari-Hrdaye[a-I]shvariim Bhaje ||14||

Meaning:

14.1: (Salutations to Mother Lakshmi) The Worship of Whose Merciful Glance is the ...
14.2: ... entire Devotion and Wealth of Her Servants,
14.3: (Therefore) May my Speech, Body and Mind be enveloped by ...
14.4: ... Your Worship; You Who are the beloved Goddess residing within the Heart of Murari (i.e. Sri Hari),

सरसिजनिलये सरोजहस्ते
धवलतमांशुकगन्धमाल्यशोभे ।
भगवति हरिवल्लभे मनोज्ञे
त्रिभुवनभूतिकरि प्रसीद मह्यम् ॥१५॥

Sarasija-Nilaye Saroja-Haste
Dhavalatama-Amshuka-Gandha-Maalya-Shobhe |
Bhagavati Hari-Vallabhe Manojnye
Tri-Bhuvana-Bhuuti-Kari Prasiida Mahyam ||15||
Meaning:

15.1: (Salutations to Mother Lakshmi) Who abides in the Lotus and holds Lotus in Her Hands,
15.2: Who is dressed in Dazzling White Garments and decorated with the most Fragrant Garlands (She radiates a Divine Aura),
15.3: O Goddess, You are Dearer than the Dearest of Hari and the most Captivating,
15.4: You are the Source of Well-Being and Prosperity of all the Three Worlds; O Mother, Please be Gracious to me,

दिग्घस्तिभिः कनककुम्भमुखावसृष्ट_
स्वर्वाहिनीविमलचारुजलप्लुताङ्गीम् ।
प्रातर्नमामि जगतां जननीमशेष_
लोकाधिनाथगृहिणीममृताब्धिपुत्रीम् ॥१६॥

Dig-[G]hastibhih Kanaka-Kumbha-Mukha-Avasrsstta_
Svar-Vaahinii-Vimala-Caaru-Jala-Pluta-Anggiim |
Praatar-Namaami Jagataam Jananiim-Ashessa_
Loka-Adhinaatha-Grhinniim-Amrta-Abdhi-Putriim ||16||

Meaning:

16.1: (Salutations to Mother Lakshmi) Who (is bathed) by the Dig Hastis (Elephants of the Directions), Who are pouring (Waters) from the mouth of Golden Pitchers, ...
16.2: ... The Water which is Pure and Stainless and flowing from the Celestial Regions; Her Body bathed by Celestial Waters is appearing Shining Beautiful,
16.3: In the Early Morning I Salute this Eternal Mother of the Universe, ...
16.4: ... Who is the Consort of the Supreme Lord of the Universe, and the Daughter of the Nectar Ocean,

कमले कमलाक्षवल्लभे
त्वं करुणापूरतरङ्गितैरपाङ्गैः ।
अवलोकय मामकिञ्चनानां
प्रथमं पात्रमकृत्रिमं दयायाः ॥१७॥

Kamale Kamala-Akssa-Vallabhe
Tvam Karunnaa-Puura-Taranggitair-Apaanggaih |
Avalokaya Maam-Akin.canaanaam
Prathamam Paatram-Akrtrimam Dayaayaah ||17||

Meaning:

17.1: (Salutations to Mother Lakshmi) O Mother Kamala, O the Lotus-Eyed Beloved (of Sri Hari), ...
17.2: You kindly (look at me) with Your Eyes filled with the waves of Compassion, ...
17.3: ... Look at me who is utterly Destitute, ...
17.4: ... and the first person deserving Your unreserved Compassion,

स्तुवन्ति ये स्तुतिभिरमूभिरन्वहं
त्रयीमयीं त्रिभुवनमातरं रमाम् ।
गुणाधिका गुरुतरभाग्यभागिनो
भवन्ति ते भुवि बुधभाविताशयाः ॥१८॥

Stuvanti Ye Stutibhir-Amuubhir-Anvaham
Trayiimayiim Tri-Bhuvana-Maataram Ramaam |
Gunna-Adhikaa Gurutara-Bhaagya-Bhaagino
Bhavanti Te Bhuvi Budha-Bhaavitaa-Shayaah ||18||

Meaning:

18.1: (Salutations to Mother Lakshmi) Those who glorify with this Hymn, everyday, ...
18.2: ... the Ramaa (Devi Lakshmi) Who is Trayimayi (The embodiment of the Three Vedas) and Mother of the Three Worlds, ...
18.3: ... will be filled with abundant Virtues, and be blessed with the destiny of very Venerable persons,
18.4: They will become Wise in the World by Your Grace awakening their Wisdom.

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YouTube Videos

Kanakadhara Stotram - by MS Subbulakshmi (8 min):

https://youtu.be/6bZVNWYykb0?si=lmB99EpmH_96XUhS

Kanakadhara Stotram- by Rita Thyagarajan & Om voices (13 min):

https://youtu.be/fLEKXm-po2o?si=-YJYKMBGy2fqcIfv

Kanakadhara Stotram - Shweta Pandit& ShrDdha Pandit (12 min):

https://youtu.be/f-bysB5yr0o?si=4X9UNww092Pk2heR

Kanakadhara 3- Aditya Bhakti (14 min):

https://youtu.be/ZhT-cheydWk?si=52mnJjTriNWLxkIU

Kanakadhara Stotram with lyrics - Baba Krishna Mohan (13 min):

https://youtu.be/ZhT-cheydWk?si=52mnJjTriNWLxkIU

Kanakadhara - SVBC - TTD (12 min):

https://youtu.be/E_jRjuzWhD0?si=SnGtD6mm3pcWO1_d

Kanakadhara Stotram with lyrics (9 min):

https://youtu.be/1zrTe127Iso?si=gLTiwbtnFaWN505y

Kanakadhara with Hindi lyrics (19 min):

https://youtu.be/t1XuWYIgcwA?si=Fg8QvD80vS0H4190

Kanakadhara Stotram - by Sruthi Ravali (13 min):

https://youtu.be/yfwB7M5uZr8?si=v-QfbAKKrIfyIPqS

Kanakadhara Stotram - by Kavalam Srikumar (13 min):

https://youtu.be/YA0N6CC4BOw?si=KnoiUMT51gy8lx0C

Kanakadhara Stotram - Sathya Sai Official (10 min):

https://youtu.be/tYFg6JLlCls?si=TLqZwB8a1gh-mRWu

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5. Sri Rama Bhujangam

Ref:stotranidhi.com

Sri Rama Bhujanga Prayata Stotram

विशुद्धं परं सच्चिदानन्दरूपं
गुणाधारमाधारहीनं वरेण्यम् ।
महान्तं विभान्तं गुहान्तं गुणान्तं
सुखान्तं स्वयं धाम रामं प्रपद्ये ॥ १ ॥

शिवं नित्यमेकं विभुं तारकाख्यं
सुखाकारमाकारशून्यं सुमान्यम् ।
महेशं कलेशं सुरेशं परेशं
नरेशं निरीशं महीशं प्रपद्ये ॥ २ ॥

यदावर्णयत्कर्णमूलेऽन्तकाले
शिवो राम रामेति रामेति काश्याम् ।
तदेकं परं तारकब्रह्मरूपं
भजेऽहं भजेऽहं भजेऽहं भजेऽहम् ॥ ३ ॥

महारत्नपीठे शुभे कल्पमूले
सुखासीनमादित्यकोटिप्रकाशम् ।
सदा जानकीलक्ष्मणोपेतमेकं
सदा रामचन्द्रं भजेऽहं भजेऽहम् ॥ ४ ॥

क्वणद्रत्नमञ्जीरपादारविन्दं
लसन्मेखलाचारुपीताम्बराढ्यम् ।
महारत्नहारोल्लसत्कौस्तुभाङ्गं
नदच्चञ्चरीमञ्जरीलोलमालम् ॥ ५ ॥

लसच्चन्द्रिकास्मेरशोणाधराभं
समुद्यत्पतङ्गेन्दुकोटिप्रकाशम् ।
नमद्ब्रह्मरुद्रादिकोटीररत्न
स्फुरत्कान्तिनीराजनाराधिताङ्घ्रिम् ॥ ६ ॥

पुरः प्राञ्जलीनाञ्जनेयादिभक्तान्
स्वचिन्मुद्रया भद्रया बोधयन्तम् ।
भजेऽहं भजेऽहं सदा रामचन्द्रं
त्वदन्यं न मन्ये न मन्ये न मन्ये ॥ ७ ॥

यदा मत्समीपं कृतान्तः समेत्य
प्रचण्डप्रकोपैर्भटैर्भीषयेन्माम् ।
तदाविष्करोषि त्वदीयं स्वरूपं
सदापत्प्रणाशं सकोदण्डबाणम् ॥ ८ ॥

निजे मानसे मन्दिरे सन्निधेहि
प्रसीद प्रसीद प्रभो रामचन्द्र ।
ससौमित्रिणा कैकयीनन्दनेन
स्वशक्त्यानुभक्त्या च संसेव्यमान ॥ ९ ॥

स्वभक्ताग्रगण्यैः कपीशैर्महीशै-
-रनीकैरनेकैश्च राम प्रसीद ।
नमस्ते नमोऽस्त्वीश राम प्रसीद
प्रशाधि प्रशाधि प्रकाशं प्रभो माम् ॥ १० ॥

त्वमेवासि दैवं परं मे यदेकं
सुचैतन्यमेतत्त्वदन्यं न मन्ये ।
यतोऽभूदमेयं वियद्वायुतेजो
जलोर्व्यादिकार्यं चरं चाचरं च ॥ ११ ॥

नमः सच्चिदानन्दरूपाय तस्मै
नमो देवदेवाय रामाय तुभ्यम् ।
नमो जानकीजीवितेशाय तुभ्यं
नमः पुण्डरीकायताक्षाय तुभ्यम् ॥ १२ ॥

पवित्रं चरित्रं विचित्रं त्वदीयं
नरा ये स्मरन्त्यन्वहं रामचन्द्र ।
भवन्तं भवान्तं भरन्तं भजन्तो
लभन्ते कृतान्तं न पश्यन्त्यतोऽन्ते ॥ १७ ॥

स पुण्यः स गण्यः शरण्यो ममायं
नरो वेद यो देवचूडामणिं त्वाम् ।
सदाकारमेकं चिदानन्दरूपं
मनोवागगम्यं परं धाम राम ॥ १८ ॥

प्रचण्डप्रतापप्रभावाभिभूत-
-प्रभूतारिवीर प्रभो रामचन्द्र ।
बलं ते कथं वर्ण्यतेऽतीव बाल्ये
यतोऽखण्डि चण्डीशकोदण्डदण्डम् ॥ १९ ॥

दशग्रीवमुग्रं सपुत्रं समित्रं
सरिद्दुर्गमध्यस्थरक्षोगणेशम् ।
भवन्तं विना राम वीरो नरो वा
सुरो वाऽमरो वा जयेत्कस्त्रिलोक्याम् ॥ २० ॥

सदा राम रामेति रामामृतं ते
सदाराममानन्दनिष्यन्दकन्दम् ।
पिबन्तं नमन्तं सुदन्तं हसन्तं
हनूमन्तमन्तर्भजे तं नितान्तम् ॥ २१ ॥

सदा राम रामेति रामामृतं ते
सदाराममानन्दनिष्यन्दकन्दम् ।
पिबन्नन्वहं नन्वहं नैव मृत्यो-
-र्बिभेमि प्रसादादसादात्तवैव ॥ २२ ॥

असीतासमेतैरकोदण्डभूषै-
-रसौमित्रिवन्द्यैरचण्डप्रतापैः ।
अलङ्केशकालैरसुग्रीवमित्रै-
-ररामाभिधेयैरलं दैवतैर्नः ॥ २३ ॥

अवीरासनस्थैरचिन्मुद्रिकाढ्यै-
-रभक्ताञ्जनेयादितत्त्वप्रकाशैः ।
अमन्दारमूलैरमन्दारमालै-
-ररामाभिधेयैरलं दैवतैर्नः ॥ २४ ॥

असिन्धुप्रकोपैरवन्द्यप्रतापै-
-रबन्धुप्रयाणैरमन्दस्मिताढ्यैः ।
अदण्डप्रवासैरखण्डप्रबोधै-
-ररामाभिधेयैरलं दैवतैर्नः ॥ २५ ॥

हरे राम सीतापते रावणारे
खरारे मुरारेऽसुरारे परेति ।
लपन्तं नयन्तं सदाकालमेवं
समालोकयालोकयाशेषबन्धो ॥ २६ ॥

नमस्ते सुमित्रासुपुत्राभिवन्द्य
नमस्ते सदा कैकयीनन्दनेड्य ।
नमस्ते सदा वानराधीशवन्द्य
नमस्ते नमस्ते सदा रामचन्द्र ॥ २७ ॥

प्रसीद प्रसीद प्रचण्डप्रताप
प्रसीद प्रसीद प्रचण्डारिकाल ।
प्रसीद प्रसीद प्रपन्नानुकम्पिन्
प्रसीद प्रसीद प्रभो रामचन्द्र ॥ २८ ॥

भुजङ्गप्रयातं परं वेदसारं
मुदा रामचन्द्रस्य भक्त्या च नित्यम् ।
पठन्सन्ततं चिन्तयन्स्वान्तरङ्गे
स एव स्वयं रामचन्द्रः स धन्यः ॥ २९ ॥

इति श्रीमच्छङ्कराचार्य कृतं श्री राम भुजङ्गप्रयात स्तोत्रम् ।

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Ref: Bhakti.in

Sri Rama Bhujangam

Translated by P. R. Ramachander

Vishudham param sachidananda roopam,
Gunadhara madhara heenam varenyam,
Mahantham vibhantham guhantham gunantham,
Sukhantham swayamdhama ramam prapadhye. 1

I salute that Rama, who does not have any support,
Who is pure at heart, who is the eternal truth,
Who is personification of the ultimate happiness,
Who is above characters, who is the greatest,
Who cannot be divided, who is end within himself,
Who is at the end of properties. Who is the ultimate pleasure,
And who is the way for himself.

Shivam nithyamekam vibhum tharakakhyam,
Sukhakaramakara soonyam sumaanyam,
Mahesam kalesam suresam paresam,
Naresam nireesam maheesam prapadhye. 2

I salute that Rama, who is the lord of this earth,
Who is peaceful, who is always alone,
Who is the way to salvation,
Who is the way to cross ocean of life,
Who is pleasure itself, who does not have any form,
Who is well respected, who is the greatest god,
Who is god of all arts, who is the lord of devas,
Who is the lord of the ultimate, who is the god of humans,
And who is one who does not have any Lord.

Yada varnayal karnamoole anthakale,
Shivo rama ramethi ramethi kasyam,
Thadekam param tharaka brahma roopam,
Bhajeham, Bhajeham, Bhajeham, Bhajeham. 3

Salutations, Salutations, Salutations, Salutations,
To that great eternal form of tharaka Brahma,
Which makes lord Shiva whisper in the ear,
At the time of death in Kasi, Rama, rama, rama.

Maha rathna peete shubhe kalpa moole,
Shukaseenamadhitya koti prakasam,
Sada Janaki Lakshmanopethamekam,
Sada Ramachandram Bhajeham, Bhajeham. 4

I always salute and Salute that Ramachandra,
Who sits on the bejeweled throne,
Placed below the wish giving tree,
Sitting in the pleasant style,
With the luster of billions of suns,
Always served by Sita and Lakshmana.

Kwanadh rathna manjeera padaravindam,
Lasan mekhala charu peethambaradyam,
Maha rathna harollasath kousthubhangam,
Nabha chanjari manjari lola malam. 5

I salute that Ramachandra,
Whose lotus feet is adorned by jingling anklets,
Who adorns himself with red silk tied by golden belt,
Who wears garlands of great gems and Kousthubha,
And also flower garlands attracted by bees.

Ladad chandrika smera sona dharabham,
Samudhruth pathangendu koti prakasam,
Namad Brahma rudhradhi koteera rathna,
Sphurath kanthi neerajanaradhadhagreem. 6

I salute that Ramachandra,
Whose smile with reddish lips reminds the pretty moon,
Who has lustre of thousands of moons and suns,
Whose feet is worshipped by the light of billions
Of gems on the crowns of Brahma and Rudra,
Who bend and salute at his feet.

Pura pranjali nanjaneyadhi bhakthan,
Swa chin mudhraya bhadraya bhodhayantham,
Bhajeham, bhajeham sada ramachandram,
Thwadanyam na manye na manye na manye. 7

I always salute and salute that Ramachandra,
Who is surrounded by Saluting Hanuman and others,
And who teaches eternal knowledge by its symbol in his hands,
And say, Other than you, I do not think of any one, not think and not think.

Yada madsameepam kruthantha samethya,
Prachanda prakopair bhatair bheeshayen maam,
Thada vishkaroshi thwadeeyam swaroopam,
Sada apath pranasam sakodanda banam. 8

When the god of death comes before me,
And threatens me with his powerful angry soldiers,
Then please bring before me your form armed with Kodanda bow,
Which will remove all fear of dangers from me.

Nije manase mandhire sannidehi,
Praseeda, praseedha Prabho Ramachandra,
Sa soumithrina Kaikeyi nandanena,
Swa shakthanu bhakthya cha samsevyamana. 9

Be pleased and pleased, Oh Ramachandra,
Come in my real mind and be present in that temple,
Served by Bharatha, Lakshmana and Shathrugna,
And help this devotee by your power.

Swabhakthagraganyai kapeesair mahesai,
Neekaira nekai cha Rama, Praseedha,
Namasthe namosthweesa, Rama Praseeda,
Prasadi prasadi prakasam, prabho maam. 10

Be pleased with me, Oh Ramachandra,
Who is surrounded by great devotees,
Great monkey lords, kings and chieftains,
I salute you my God, be pleased with me,
Bless me, bless me with light, Oh Lord.

Thwamevasi daivam, param may yadhekam,
Su chaithanya methath thwadanyam na manye,
Yado bhoodameyam viyadwayu thejo,
Jalopadhi kayam charam cha acharam cha. 11

You are my only God, the only eternal fact for me,
I do not acknowledge any power except you,
As all the Bhoothas like air, ether, water,
Earth and fire have only come out of you.

Nama sachidananda roopaya thasmai,
Namo deva devaya ramaya Thubhyam,
Namo Janaki jeevithesaya thubhyam,
Nama pundarikayathakshaya thubhyam. 12

Salutations to Him, who is eternal happiness,
Salutations to Him, who is the God Rama,
Salutations to Him, who is the consort of Janaki,
Salutations to Him ,who bears lotus on his belly.

Namo bhakthi yukthanurakthaya thubhyam,
Namo punya punjai kalabhyaya thubhyam,
Namo Veda vedyaya chadhyaya pumse,
Nama sundrayindira vallabhaya. 13

Salutations to Him, who loves his devotees,
Salutations to Him, who can be seen only as a result of good deeds,
Salutations to the god of Vedas and the primeval man,
Salutations to the pretty one who is the consort of Sita.

Namo viswa karthre, namo viswa harthre,
Namo viswa bhokthre, namo viswa bharthre,
Namo viswa nethre, namo viswa jethre,
Namo viswa pithre, namo viswa mathre. 14

Salutations to him who creates the universe,
Salutations to him who destroys the universe,
Salutations to him who uses the universe,
Salutations to him, who rules over the universe,
Salutations to him, who is the eye of the universe,
Salutations to him, who wins over the universe,
Salutations to him, who is father of the universe,
And Salutations to him, who is the mother of the universe.

Namasthe, namasthe samastha prapancha,
Prabhoga, prayoga, pramana, pravena,
Madheeyam mansthwath pada dwandwa sevaam,
Vidhathum pravrutham sukha chaithanya sidhyai. 15

Salutations and salutations to the expert,
In working upkeep and control of the entire world,
Oh God, my mind is engaged in service of your feet,
With an aim of getting to the real eternal truth.

Shilapi thwadamgrikshama sangirenu,
Prsadhadhi chaithanya madhatha Rama,
Namasthwath pada dwandwa seva vidhanath,
Suchathanya metheethi kim chithramathra? 16

Even an ordinary stone, getting the dust of your feet,
Oh Rama, got the active life back,
And so by saluting and serving your two feet,
If people get perennial salvation, What is so strange?

Pavithram charithram vichithram thwadheeyam,
Nara yea smaranthyanwaham ramachandra,
Bhavantham bhavaantham bharantham bhajantho,
Labhanthe kruthantham na pasyanthyatho anthe. 17

Hey Ramachandra, those men, who remember,
Your holy story which is strange,
And those who chant the names of you,
Who is the destroyer of sorrowful life,
Get at the end what they desire and do not see God of death.

Sa punya sa ganya saranyo mamaayam,
Naro Veda yo deva choodamanim thwam,
Sadhkaramekam, chidannda roopam,
Mano vaga gamyam param dhama Rama. 18

That man who knows that you are the greatest of devas,
Who has a form that is real,
Whose form is eternal happiness,
Who is beyond mind and words,
And who is Rama, the object of salvation,
Is the only one who is blessed and counted one,
And he is the one who has submitted himself to you.

Prachanda, prathapa prabhavabhi bhootha,
Prabhuthari veera, Prabho Ramachandra,
Balam they kadam varnyathe atheva balye,
Yado agandi chandeesa kodanda dandam.19

Hey Lord Ramachandra, who is the greatest,
Who is very famous all over,
And who is the killer of his enemies,
There is no need to describe your prowess,
For even at a very young child's age,
You broke the great bow of Lord Shiva.

Dasagreevamugram saputhram samithram,
Sari durgamadyastharakshoganesam,
Bhavantham vinaa Rama, Veero naro vaa,
Asuro vaa amaro vaa jayeth kastrilokhyam? 20

Are there either heroes or asuras or devas,
Capable for killing the ten headed one along with his sons,
And friends in a place surrounded by the sea,
Except you Oh Lord Rama?

Sada rama ramethi ramamrutham they,
Sada rama mananda nishyanda kandam,
Pibantham namantham sudhantham hasantham,
Hanumantha manthar bhaje tham nithantham. 21

Always chanting Rama, Rama
Drinking always, the nectar of the name Rama
Which is ever pretty and a tide of real happiness,
Saluting you and having a smiling face Is Hanuman,
And I pray to him always and always.

Sad Rama ramethi Ramamrutham they,
Sada ramamananda nishyantha kandam,
Piban anvaham nanvaham naiva mruthyor,
Bibhemi prasadaadasadaa thavaiva. 22

I who am always chanting Rama, Rama
Drinking daily, the nectar of the name Rama
Am not afraid of death,
Due to your uninterrupted grace.

Aseethasamethairakothanda bhooshai,
Soumithri vandhyair Chanda prathapair,
Alankesa kalair sugreeva mithrair,
Ramabhi deyairalam daivathair na. 23

No other God is required by us except Rama,
Who is always with Sita,
Who wears the Kodanda bow as ornament,
Who is being saluted by Lakshmana,
Who is well known as a great hero,
Who is the God of death to the king of Lanka,
And who is a friend of Sugreeva.

Aveerasanasthair chin mudrikadyair,
Bhkthanjaneyadhi Thathwa prakasair,
Aamandhara moolair mandhara malair,
Ramabhi deyairalam daivathair na. 24

No other God is required by us except Rama,
Who is sitting on the throne of heroes,
Who shows the sign of eternal truth,
Who exhibits eternal principles
To the devotee Hanuman and others,
Who sits on the roots of Mandhara tree,
And who wears the garland of mandhara flowers.

Asindhu prakopair vandhya prathapair,
Bandhu prayanair mandasmithasyair,
Danda pravasair ganda prabodhair,
Ramabhi deyairalam daivathair na. 25

No other God is required by us except Rama,
Who got very angry with the ocean,
Who is sufficiently famous as to be saluted,
Who travelled along with friends,
Who wears a pleasant smile,
Who lived in Danda forest,
And who taught the vast knowledge.

Hare Rama seethapathe ravanare,
Kharare murare asurare parethi,
Lapantham nayantham sada kalamevam,
Samalokayalokaya sesha bandho. 26

Oh lord who is the relation of the entire world,
Please cast your graceful look on me,
Who always spends all the time by chanting,
Hey lord Hari, consort of Seetha,
Enemy of Ravana, Killer of Khara and Mura,
Killer of asuras and Hey, eternal truth.

Namasthe sumithra suputhrabhi vandhya,
Namasthe sada kaikeyi nandanedya,
Namasthe sada vanaradheesa bhandho,
Namasthe, namasthe sada Ramachandra. 27

Salutations to him who is venerated by son of Sumithra
Salutations always to him who is respected by son of Kaikeyi,
Salutations always to him who is the friend of king of monkeys,
Salutations and salutations always to Lord Ramachandra.

Praseedha, praseedha, Prachanda prathapa,
Praseedha, praseedha, prachandari kala,
Praseedha, praseedha, prapannanukampin,
Praseedha, praseedha, prabho Ramachandra. 28

Shower your grace, shower your grace, He who has great fame,
Shower your grace, shower your grace, he who is death to his enemies,
Shower your grace, shower your grace, Who is kind to his devotees,
Shower your grace, shower your grace, My Lord Ramachandra.

Bhujangaprayatham param veda saram,
Mudha Ramachandrasya bhakthya cha nithyam,
Padan santhatham chinthayan prantharange,
Sa eva swayam ramachandra sa dhanya. 29

He who reads or always thinks about in his mind,
This Bhujanga prayer of Lord Ramachandra
Which is the summary of Vedas, daily,
Will attain Ramachandra and always be blessed.

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YouTube Videos

Sri Rama Bhujanga Prayata Stotram - released during Ayodhta Pran Pratishta (13 min):

https://youtu.be/EjYi70gIgBs?si=OlF5irQ9tJh0f3mx
Sri Rama Bhujangam (7 min):

https://youtu.be/fNmcK-gMuOg?si=-8Fg7Z3R5DlcPtll

Sri Rama Bhujanga Prayata Stotram with Telugu lyrics and meaning (10 min):
https://youtu.be/oR6R-97-6Zo?si=Oz6aSuNm8m1a_2J2

Sri Rama bhujanga Prayata Stotram (Kannada) (12 min):

https://youtu.be/IfYm75oY1OI?si=DXm15sxQn32yhzwf

Sri Rama Bhujangam with lyrics (16 min):

https://youtu.be/PhekgnQNilw?si=jBBEPdI5NBj8JciO

Sri Rama Bhujanga Prayata Stotram - Anuradha Paudwal (13 min):

https://youtu.be/DTqJun_2BO0?si=JycvG3gZyJu3m64w

Sri Rama Bhujangam by Bombay Sisters (14 min):

https://youtu.be/inctYO92JPE?si=jm0oCnvA6phu4udo

Sri Rama Bhujangam (10 min):

https://youtu.be/xy4rj9cAWL4?si=8gML4cj0jaTtl4Q5

Sri Rama Bhujanga Stotram with Hindi lyrics - Usharaj (10 min):

https://youtu.be/f5yAd_HGmhQ?si=WCgs_hGQTLEAcyFr

Sri Rama Bhujanga Stotram- by Swami Govind Dev Giri (20 min):

https://youtu.be/cKjZpOKLAsg?si=PjeecGgIsxhSk0jm

Sri Rama Bhujangam- Bhavadharini Anantaraman (16 min):
https://youtu.be/rpiZtfPmmcY?si=MPr8f18sH8aXV54V

Sri Rama Bhujanga Prayata Stotram - Sanskrit (11 min):

https://youtu.be/t4A8gNMTP1s?si=a8s_S-3T0uXaq8qb

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6. Sri Subrahmanya Bhujangam

Ref: tiruchendur.org

Sri Subrahmanya Bhujangam -

Introductory note

by *Tiruppugazhmani, Rajyasevapravina T.M. Krishnaswami Ayyar*

Subrahmanya Bhujanga stotra of Śrī Sankaracharya is a production of rare merit invaluable to the seeker of the grace of Lord Kumara. In the concentrated meditation of His divine form the heart of the great Sankaracharya took flood and over the flood of his piety the *Bhujanga Stotra* floated forth in verse.

The very beginning connotes the psychology of its birth. Forgetful of the self and, hence of all acquired knowledge and mastery of learning and poetry, stood the Great World Teacher before the altar of Śrī Shanmukha at Tiruchendur. The Lord entered His heart, verses flowed. Acharya knew not.

This stotra, the *Bhujanga Stotra*, is the outcome of Acharya's ecstasy. It is the high road that connects the human mind with divine ecstasy.

An earnest recital of the stotra, repeated with zest and earnestness induces the ecstasy of which it is the product. This is the value of the great works of Atma Anubhava of the Great ones. The *bhavas* and the philosophy bear instructive analogy to the *Anubhuti* of Śrī Arunagiri.

God Subrahmanya is the one God for all, of all castes and creeds inclusive of the out-castes and untouchables so called. Through His Grace man can affect the conquest of His senses and by attuning His will with the Supreme become the master of His fate and the rich recipient of Divine Bliss. This theme of the Skanda Purana is found in this *Bhujanga Stotra*. May the World profit by this publication.

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Ref: vignanam.org

सुब्रह्मण्य भुजङ्ग स्तोत्रम्

सदा बालरूपाऽपि विघ्नाद्रिहन्त्री
महादन्तिवक्त्राऽपि पञ्चास्यमान्या ।
विधीन्द्रादिमृग्या गणेशाभिधा मे
विधत्तां श्रियं काऽपि कल्याणमूर्तिः ॥ 1 ॥

न जानामि शब्दं न जानामि चार्थं
न जानामि पद्यं न जानामि गद्यम् ।
चिदेका षडास्या हृदि द्योतते मे
मुखान्निःसरन्ते गिरश्चापि चित्रम् ॥ 2 ॥

मयूराधिरूढं महावाक्यगूढं
मनोहारिदेहं महच्चित्तगेहम् ।
महीदेवदेवं महावेदभावं
महादेवबालं भजे लोकपालम् ॥ 3 ॥

यदा सन्निधानं गता मानवा मे
भवाम्भोधिपारं गतास्ते तदैव ।
इति व्यञ्जयन्सिन्धुतीरे य आस्ते
तमीडे पवित्रं पराशक्तिपुत्रम् ॥ 4 ॥

यथाब्धेस्तरङ्गा लयं यान्ति तुङ्गा-
स्तथैवापदः सन्निधौ सेवतां मे ।
इतीवोर्मिपङ्क्तीर्नृणां दर्शयन्तं
सदा भावये हृत्सरोजे गुहं तम् ॥ 5 ॥

गिरौ मन्निवासे नरा येऽधिरूढा-
स्तदा पर्वते राजते तेऽधिरूढाः ।
इतीव ब्रुवन्गन्धशैलाधिरूढः
स देवो मुदे मे सदा षण्मुखोऽस्तु ॥ 6 ॥

महाम्भोधितीरे महापापचोरे
मुनीन्द्रानुकूले सुगन्धाख्यशैले ।
गुहायां वसन्तं स्वभासा लसन्तं
जनार्तिं हरन्तं श्रयामो गुहं तम् ॥ 7 ॥

लसत्स्वर्णगेहे नृणां कामदोहे
सुमस्तोमसञ्छन्नमाणिक्यमञ्चे ।
समुद्यत्सहस्रार्कतुल्यप्रकाशं
सदा भावये कार्तिकेयं सुरेशम् ॥ 8 ॥

रणद्धंसके मञ्जुलेऽत्यन्तशोणे
मनोहारिलावण्यपीयूषपूर्णे ।
मनःषट्पदो मे भवक्लेशतप्तः
सदा मोदतां स्कन्द ते पादपद्मे ॥ 9 ॥

सुवर्णाभदिव्याम्बरैर्भासमानां
क्वणत्किङ्किणीमेखलाशोभमानाम् ।
लसद्धेमपट्टेन विद्योतमानां
कटिं भावये स्कन्द ते दीप्यमानाम् ॥ 10 ॥

पुलिन्देशकन्याघनाभोगतुङ्ग-
स्तनालिङ्गनासक्तकाश्मीरागम् ।
नमस्याम्यहं तारकारे तवोरः
स्वभक्तावने सर्वदा सानुरागम् ॥ 11 ॥

विधौ क्लृप्तदण्डान्स्वलीलाधृताण्डा-
न्निरस्तेभशुण्डान्द्विषत्कालदण्डान् ।
हतेन्द्रारिषण्डान्जगत्राणशौण्डा-
न्सदा ते प्रचण्डान्श्रये बाहुदण्डान् ॥ 12 ॥

सदा शारदाः षण्मृगाङ्का यदि स्युः
समुद्यन्त एव स्थिताश्चेत्समन्तात् ।
सदा पूर्णबिम्बाः कलङ्कैश्च हीना-
स्तदा त्वन्मुखानां ब्रुवे स्कन्द साम्यम् ॥ 13 ॥

स्फुरन्मन्दहासैः सहंसानि चञ्च-
त्कटाक्षावलीभृङ्गसङ्घोज्ज्वलानि ।
सुधास्यन्दिबिम्बाधराणीशसूनो
तवालोकये षण्मुखाम्भोरुहाणि ॥ 14 ॥

विशालेषु कर्णान्तदीर्घेष्वजस्रं
दयास्यन्दिषु द्वादशस्वीक्षणेषु ।
मयीषत्कटाक्षः सकृत्पातितश्चे-
द्भवेत्ते दयाशील का नाम हानिः ॥ 15 ॥

सुताङ्गोद्भवो मेऽसि जीवेति षड्धा
जपन्मन्त्रमीशो मुदा जिघ्रते यान् ।
जगद्भारभृद्भ्यो जगन्नाथ तेभ्यः
किरीटोज्ज्वलेभ्यो नमो मस्तकेभ्यः ॥ 16 ॥

स्फुरद्रत्नकेयूरहाराभिराम-
श्चलत्कुण्डलश्रीलसद्गण्डभागः ।
कटौ पीतवासाः करे चारुशक्तिः
पुरस्तान्ममास्तां पुरारेस्तनूजः ॥ 17 ॥

इहायाहि वत्सेति हस्तान्प्रसार्या-
ह्वयत्यादराच्छऽकरे मातुरङ्कात् ।
समुत्पत्य तातं श्रयन्तं कुमारं
हराश्लिष्टगात्रं भजे बालमूर्तिम् ॥ 18 ॥

कुमारेशसूनो गुह स्कन्द सेना-
पते शक्तिपाणे मयूराधिरूढ ।
पुलिन्दात्मजाकान्त भक्तार्तिहारिन्
प्रभो तारकारे सदा रक्ष मां त्वम् ॥ 19 ॥

प्रशान्तेन्द्रिये नष्टसञ्ज्ञे विचेष्टे
कफोद्गारिवक्त्रे भयोत्कम्पिगात्रे ।
प्रयाणोन्मुखे मय्यनाथे तदानीं
द्रुतं मे दयालो भवाग्रे गुह त्वम् ॥ 20 ॥

कृतान्तस्य दूतेषु चण्डेषु कोपा-
द्दहच्छिन्द्धि भिन्द्धीति मां तर्जयत्सु ।
मयूरं समारुह्य मा भैरिति त्वं
पुरः शक्तिपाणिर्ममायाहि शीघ्रम् ॥ 21 ॥

प्रणम्यासकृत्पादयोस्ते पतित्वा
प्रसाद्य प्रभो प्रार्थयेऽनेकवारम् ।
न वक्तुं क्षमोऽहं तदानीं कृपाब्धे
न कार्यान्तकाले मनागप्युपेक्षा ॥ 22 ॥

सहस्राण्डभोक्ता त्वया शूरनामा
हतस्तारकः सिंहवक्त्रश्च दैत्यः ।
ममान्तर्हृदिस्थं मनःक्लेशमेकं
न हंसि प्रभो किं करोमि क्व यामि ॥ 23 ॥

अहं सर्वदा दुःखभारावसन्नो
भवान्दीनबन्धुस्त्वदन्यं न याचे ।
भवद्भक्तिरोधं सदा क्लृप्तबाधं
ममाधिं द्रुतं नाशयोमासुत त्वम् ॥ 24 ॥

अपस्मारकुष्टक्षयार्शः प्रमेह-
ज्वरोन्मादगुल्मादिरोगा महान्तः ।
पिशाचाश्च सर्वे भवत्पत्रभूतिं
विलोक्य क्षणात्तारकारे द्रवन्ते ॥ 25 ॥

दृशि स्कन्दमूर्तिः श्रुतौ स्कन्दकीर्ति-
र्मुखे मे पवित्रं सदा तच्चरित्रम् ।
करे तस्य कृत्यं वपुस्तस्य भृत्यं
गुहे सन्तु लीना ममाशेषभावाः ॥ 26 ॥

मुनीनामुताहो नृणां भक्तिभाजा-
मभीष्टप्रदाः सन्ति सर्वत्र देवाः ।
नृणामन्त्यजानामपि स्वार्थदाने
गुहाद्देवमन्यं न जाने न जाने ॥ 27 ॥

कलत्रं सुता बन्धुवर्गः पशुर्वा
नरो वाथ नारी गृहे ये मदीयाः ।
यजन्तो नमन्तः स्तुवन्तो भवन्तं
स्मरन्तश्च ते सन्तु सर्वे कुमार ॥ 28 ॥

मृगाः पक्षिणो दंशका ये च दुष्टा-
स्तथा व्याधयो बाधका ये मदङ्गे ।
भवच्छक्तितीक्ष्णाग्रभिन्नाः सुदूरे
विनश्यन्तु ते चूर्णितक्रौञ्चशैल ॥ 29 ॥

जनित्री पिता च स्वपुत्रापराधं
सहेते न किं देवसेनाधिनाथ ।
अहं चातिबालो भवान् लोकतातः
क्षमस्वापराधं समस्तं महेश ॥ 30 ॥

नमः केकिने शक्तये चापि तुभ्यं
नमश्छाग तुभ्यं नमः कुक्कुटाय ।
नमः सिन्धवे सिन्धुदेशाय तुभ्यं
पुनः स्कन्दमूर्ते नमस्ते नमोऽस्तु ॥ 31 ॥

जयानन्दभूमं जयापारधामं
जयामोघकीर्ते जयानन्दमूर्ते ।
जयानन्दसिन्धो जयाशेषबन्धो
जय त्वं सदा मुक्तिदानेशसूनो ॥ 32 ॥

भुजङ्गाख्यवृत्तेन क्लृप्तं स्तवं यः
पठेद्भक्तियुक्तो गुहं सम्प्रणम्य ।
स पुत्रान्कलत्रं धनं दीर्घमायु-
र्लभेत्स्कन्दसायुज्यमन्ते नरः सः ॥ 33 ॥

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Ref: shlokam.org

Sri Subrahmanya Bhujangam - In Sanskrit, English with translation, meaning

सदा बालरूपाऽपि विघ्नाद्रिहन्त्री
महादन्तिवक्त्राऽपि पञ्चास्यमान्या ।
विधीन्द्रादिमृग्या गणेशाभिधा मे
विधत्तां श्रियं काऽपि कल्याणमूर्तिः ॥ १ ॥

Sadā Bāla-r̤ūpa-āpi Vighna-ādri-ḥantrī
ṃahā-ḍanti-Vaktra-āpi Pan.cāsya-ṃānyā |
Vidhi-īndra-[ā]adi-ṃrgyā ġanneśa-ābhidhā ṃe
Vidhattām śriyam k̲hā-āpi k̲halyānna-ṃūrtih ||1||

Invocation of SrI Vighneshvara:
Let Him who is called the giver of good things, who forever looks like a small child, crumbles mountains of great obstacles, who though having a huge elephants head, is much respected by Lord Shiva, who is being searched by gods like Brahma, and who is called the lord of Ganas, bless me with wealth.

न जानामि शब्दं न जानामि चार्थं
न जानामि पद्यं न जानामि गद्यम् ।
चिदेका षडास्य हृदि द्योतते मे
मुखान्निःसरन्ते गिरश्चापि चित्रम् ॥ २॥

ṇa Jānāmi ṣabdam ṇa Jānāmi Ca-ārtham
ṇa Jānāmi Padyam ṇa Jānāmi ġadyam |
Cid-ĕkā Ssaddāsyā ḥrdi ḍyota-ṭe ṃe
ṃukhān-ṇihsarante ġiraś-Ca-āpi Citram ||2||

Acharya's humility:
Though I do not know words, nor the meanings of words, nor the form of prose or verse, but in my heart shines a effulgent light with luminous six faces, and wonder of wonders, words flow from my heart without a stop, and make a pretty picture using words.

मयूराधिरूढं महावाक्यगूढं
मनोहारिदेहं महच्चित्तगेहम् ।
महीदेवदेवं महावेदभावं
महादेवबालं भजे लोकपालम् ॥ ३॥

ṃayūra-ādhirūddham ṃahā-Vākya-ġūddham
ṃanohāri-ḍeham ṃahac-Citta-ġeham |
ṃahī-ḍeva-ḍevam ṃahā-Veda-Bhāvam
ṃahā-ḍeva-Bālam Bhaje ḷoka-Pālam ||3||

Lord as the goal of Vedas:
I sing the praise of that protector of the world, who rides on a peacock, who is the meaning of great Vedic sayings, who has a very pretty mien, who resides in the minds of great ones, who is the god of all gods, who is the tenor of the Vedas, and who is the great son of Lord Shiva.

यदा सन्निधानं गता मानवा मे
भवाम्भोधिपारं गतास्ते तदैव ।
इति व्यञ्जयन्सिन्धुतीरे य आस्ते
तमीडे पवित्रं पराशक्तिपुत्रम् ॥ ४॥

ẏadā Samnidhānam ġatā ṃānavā ṃe
Bhava-āmbhodhi-Pāram ġatās-ṭe ṭadai[a-ĕ]va |
īti Vyan.jayan-Sindhu-ṭīre ẏa āaste
ṭam-īidde Pavitram Parāśakti-Putram ||4||

Reason for residing on the sea shore:
I sing the praise of that pure son of the great Shakthi, whose abode is near the sea shore (Thiruchendur is a coastal town) as if it is an indication that whenever a devotee takes refuge in the lord, he has crossed the ocean of painful day- to- day life.

यथाब्धेस्तरङ्गा लयं यान्ति तुङ्गा-
स्तथैवापदः सन्निधौ सेवतां मे ।
इतीवोर्मिपङ्क्तीर्नृणां दर्शयन्तं
सदा भावये हृत्सरोजे गुहं तम् ॥ ५॥

ẏatha-ābdhes-ṭaranggā ḷayam ẏanti ṭunggāh
ṭathai[ā-ĕ]va-[ā]apadah Sannidhau Sevatām ṃe |
īti-īvo[a-ūu]rmi-Pangktīr-ṇrnnām ḍarśayantam
Sadā Bhāvaye ḥrt-Saroje ġuham ṭam ||5||

Destroyer of devotee's difficulties:
Like the waves of the sea, beating on the shore, becomes weakened and disappears. The worries of him who visits his temple, disappears in to small dusts, and so I make the great Lord Subramanya, reside in the lotus of my heart always.

गिरौ मन्निवासे नरा येऽधिरूढा-
स्तदा पर्वते राजते तेऽधिरूढाः ।
इतीव ब्रुवन्गन्धशैलाधिरूढः
स देवो मुदे मे सदा षण्मुखोऽस्तु ॥ ६॥

ġirau ṃan-ṇivāse ṇarā ẏe-ādhirūddhāh
ṭadā Parvate r̲ājate ṭe-ādhirūddhāh |
Īti-īva Bruvan-ġandhaśaila-ādhirūddhāh
Sa ḍevo ṃude ṃe Sadā Ssannmukho-āstu ||6||

Glory of Sugandha hill:
"He who climbs to my mountain abode, feels that he has climbed the greatest mountain" so says the god who lives on the sandal mountain, and let him offer me perennial protection.

महाम्भोधितीरे महापापचोरे
मुनीन्द्रानुकूले सुगन्धाख्यशैले ।
गुहायां वसन्तं स्वभासा लसन्तं
जनार्तिं हरन्तं श्रयामो गुहं तम् ॥ ७॥

ṃahā-[ā]mbhodhi-ṭīre ṃahā-Pāpa-Core
ṃuni-īndra-ānukūle Sugandha-[ā]akhya-ṣaile |
ġuhāyām Vasantam Sva-Bhāsā l̤asantam
Jana-[ā]arti ḥarantam ṣrayāmo ġuham ṭam ||7||

Glory of Lord Guha:
On the shores of the great ocean which steals away the sins of the devotees, stands the Sugandha hills, the most favourable site for the sages to perform their penance! You reside there to destroy the worries of the devotees! O self-luminous Lord who is present in the cave of the heart! I adore you!

लसत्स्वर्णगेहे नृणां कामदोहे
सुमस्तोमसञ्छन्नमाणिक्यमञ्चे ।
समुद्यत्सहस्रार्कतुल्यप्रकाशं
सदा भावये कार्तिकेयं सुरेशम् ॥ ८॥

ḷasat-Svarnna-ġehe ṇrnnām kẖāma-ḍohe
Suma-Stoma-Samcatra-ṃānnikya-ṃan.ce |
Sam-ūdyat-Sahasra-ārka-ṭulya-Prakāśam
Sadā Bhāvaye kẖārtikeyam Sure[a-īi]śam ||8||

Description of Lord's abode:
I always worship that lord of all devas, who was looked after by Karthika maidens, who fulfills the wishes of all people, who is covered by mountains of flowers, when he sits on his throne of gems and rubies, in his residence of gold, and looks like light of thousands of suns.

रणद्धंसके मञ्जुलेऽत्यन्तशोणे
मनोहारिलावण्यपीयूषपूर्णे ।
मनःषट्पदो मे भवक्लेशतप्तः
सदा मोदतां स्कन्द ते पादपद्मे ॥ ९॥

ṛannad-ḍhamsake ṃan.jule-ātyanta-ṣonne
ṃanohāri-ḷāvannya-Pīyūssa-Pūrnne
ṃanah-Ssatt-Pado ṃe Bhava-kẖleśa-ṭaptah
Sadā ṃodatām Skanda ṭe Pāda-Padme ||9||

Meditation on Lord's feet:
Let my mind which is like a bee, burdened with the sorrows of this life, hover round your lotus like feet, Skanda! Which are adorned by anklets, which are of pretty red colour, which steal my mind, and which are full of the nectar of prettiness.

सुवर्णाभदिव्याम्बरैर्भासमानां
क्वणत्किङ्किणीमेखलाशोभमानाम् ।
लसद्धेमपट्टेन विद्योतमानां
कटिं भावये स्कन्द ते दीप्यमानाम् ॥ १० ॥

Suvarnna-[ā]abha-ḍivya-āmbarair-Bhāsamānām
k̲hvannat-k̲hingkinnī-ṃekhalā-ṣobhamānām |
l̤asad-ḍhema-Pattttena Vidyotamānām
k̲hattim Bhāvaye Skanda ṭe ḍīpyamānām ||10||

Meditation on Lord's waist:
Oh! Skanda, I meditate on your waist which is covered by a gold cloth, shining with a string of ringing bells, and which has a glittering belt, and which is by itself self-resplendent.

पुलिन्देशकन्याघनाभोगतुङ्ग-
स्तनालिङ्गनासक्तकाश्मीररागम् ।
नमस्यामहं तारकारे तवोरः
स्वभक्तावने सर्वदा सानुरागम् ॥ ११ ॥

Pulindeśa-k̲hanyā-ġhanā-Bhoga-ṭungga_
Stana-[ā]alinggana-[ā]asakta-k̲hāśmīra-r̲āgam |
ṇamasyām-āham ṭāraka-āre ṭavorah
Sva-Bhakta-āvane Sarvadā Sa-ānurāgam ||11||

Meditation on Lord's Chest:
Oh! conqueror of Tarakasura! By embracing Valli's (hunter's daughter) well–developed breast ornated with saffron, your chest became red colored, thereby manifesting your eternal grace towards devotees. And it is the sign of your love for them.

विधौ क्षिप्तदण्डान् स्वलीलाधृताण्डा-
न्निरस्तेभशुण्डान् द्विषत्कालदण्डान् ।
हतेन्द्रारिषण्डाञ्जगत्त्राणशौण्डान्
सदा ते प्रचण्डान् श्रये बाहुदण्डान् ॥ १२॥

Vidhau k̲hIpta-ḍannddān Sva-l̤īlā-ḍhrta-ānnddān
ṇirastebha-ṣunnddān ḍvissat-k̲hāla-ḍannddān |
ḥate[a-ī]ndra-āri-Ssannddān.-Jagat-ṭrānna-ṣaunnddān
Sadā ṭe Pracannddān ṣraye Bāhu-ḍannddān ||12||

Meditation on Twelve Arms:
Oh Lord Subramanya, I meditate on your long arms which punished Lord Brahma, which playfully carried the entire universe, which are longer than the trunk of the elephant, which are like the bolt of the god of death to your enemies, which killed the collection of asuras, which are capable of taking care of the world, and which are extremely strong.

सदा शारदाः षण्मृगाङ्का यदि स्युः
समुद्यन्त एव स्थिताश्चेत्समन्तात् ।
सदा पूर्णबिम्बाः कलङ्कैश्च हीना-
स्तदा त्वन्मुखानां ब्रुवे स्कन्द साम्यम् ॥ १३॥

Sadā ṣāradāh Ssann-ṃrgāngkā ẏadi Syuh
Sam-ūdyanta ĕva Sthitāś-Cet-Samantāt |
Sadā Pūrnna-Bimbāh k̲halangkaiś-Ca ḥīnāh
ṭadā ṭvan-ṃukhānām Bruve Skanda Sāmyam ||13||

Meditation on Lord's Six Faces:
What can I compare to your six faces! If there are six full moons blemish free and ever shining on all sides, even then they would be no match to your effulgent faces.

स्फुरन्मन्दहासैः सहंसानि चञ्च-
त्कटाक्षावलीभृङ्गसङ्गोज्ज्वलानि ।
सुधास्यन्दिबिम्बाधराणीशसूनो
तवालोकये षण्मुखाम्भोरुहाणि ॥ १४॥

Sphuran-maṇḍa-ḥāsaih Sa-ḥamsāni Can.cat
kẖattākssā-Valī-Bhrngga-Samgho[a-ū]jjvalāni |
Sudhāsyandi-Bimbā-ḍharannī-[īi]śa-Sūno
ṭava-[ā]alokaye Ssann-ṃukha-āmbhoruhānni ||14||

Meditation on Lord's features:
Oh! Son of Parameshwara, I see your six lotus smiling faces shining like a group of swans, having gleaming side glance ever moving like a row of bees and with red lips overflowing with nectar.

विशालेषु कर्णान्तदीर्घेष्वजस्रं
दयास्यन्दिषु द्वादशस्वीक्षणेषु ।
मयीषत्कटाक्षः सकृत्पातितश्चे-
द्भवेत्ते दयाशील का नाम हानिः ॥ १५॥

Viśālessu kẖarnna-ānta-ḍīrghessv[u]-ājasram
ḍayā-Syandissu ḍvādaśas-Vīkssannessu |
ṃayi-[ī]issat-kẖattākssah Sakrt-Pātitaś-Ced
Bhavet-ṭe ḍayāśīla kẖā ṇāma ḥānih ||15||

Meditation on Lord's twelve eyes:
Oh! Merciful Lord! When thou hast twelve broad long eyes extending upto ears, what will you loose by casting that side glance for a moment [on me]?

सुताङ्गोद्भवो मेऽसि जीवेति षड्वा
जपन्मन्त्रमीशो मुदा जिघ्रते यान् ।
जगद्भारभृद्भ्यो जगन्नाथ तेभ्यः
किरीटोज्ज्वलेभ्यो नमो मस्तकेभ्यः ॥ १६ ॥

Suta-āṅggo[a-ū]dbhavo me-āsi Jīve[a-ī]ti Ssadd-dhā
Japan-mantram-īśo mudā Jighrate yān |
Jagad-Bhāra-Bhrdbhyo Jagan-nātha tebhyah
khirītto[a-ū]jjvalebhyo namo mastakebhyah ||16||

Meditation on Lord's Six Heads:
Oh Lord of the universe,
I salute those six shining crowned heads, which are kissed by the Lord Shiva, with a joyful prayer repeated six times, that this child who is born out of him, should live forever.

स्फुरद्रत्नकेयूरहाराभिराम-
श्चलत्कुण्डलश्रीलसद्गण्डभागः ।
कटौ पीतवासाः करे चारुशक्तिः
पुरस्तान्ममास्तां पुरारेस्तनूजः ॥ १७ ॥

Sphurad-ratna-kheyūra-hāra-ābhirāmah
Calat-khunnddala-śrī-lasad-gannda-Bhāgah |
khattau Pīta-Vāsa khare Cāru-śakti
Purastān-mamās-tām Purāres-tanūja ||17||

Meditation on Lord Balasubrahmanya:
Oh Lord who is the son of god who destroyed Tripura. Who shines with the garlands of rubies and gems, who has pretty cheeks, over which the ear studs play, who wears yellow silk on his waist. And who holds the pretty spear (vel), please appear before me.

इहायाहि वत्सेति हस्तान्प्रसार्या-
ह्वयत्यादराच्छङ्करे मातुरङ्कात् ।
समुत्पत्य तातं श्रयन्तं कुमारं
हराश्लिष्टगात्रं भजे बालमूर्तिम् ॥ १८॥

īha-āyāhi Vatse[a-ī]ti ḥastān-Prasāryā_
(āa)ḥvaya-ṭyāda-ṣaccangkare ṃātur-āngkāt |
Samutpatya ṭātam ṣrayantam k̲humāram
ḥara-[ā]aślisstta-ġātram Bhaje Bāla-ṃūrtim ||18||

Meditation on Somaskandar:
I salute that child Subrahmanya, who rushed from his mother's lap, to the embrace of his father Parameshwara's extended arms, when he lovingly called to him, "Come, my darling son."

कुमारेशसूनो गुह स्कन्द सेना-
पते शक्तिपाणे मयूराधिरूढ ।
पुलिन्दात्मजाकान्त भक्तार्तिहारिन्
प्रभो तारकारे सदा रक्ष मां त्वम् ॥ १९ ॥

k̲humāre[a-ī]śa-Sūno ġuha Skanda Senā_
Pate ṣakti-Pānne ṃayūra-ādhirūddha |
Pulinda-ātmajā-k̲hānta Bhakta-ārti-ḥārin
Prabho ṭāraka-āre Sadā r̲akssa ṃām ṭvam ||19||

Meditation on Lord's names to conquer passions:
Oh kumara! Oh Son of Lord of the Universe! One shines in the cave of the heart as Guha! Oh Skanda! Oh Lord of the Devas Army! Oh Wielder of the weapon Vel (spear) which is the svarupa of Parashakti! One who rides on the peacock chariot! Oh beloved of the hunter's daughter (Valli)! Destroyer of the sins of your devotees! Enemy of the Tarakasura! Oh Lord protect me!

प्रशान्तेन्द्रिये नष्टसंज्ञे विचेष्टे
कफोद्गारिवक्त्रे भयोत्कम्पिगात्रे ।
प्रयाणोन्मुखे मय्यनाथे तदानीं
द्रुतं मे दयालो भवाग्रे गुह त्वम् ॥ २० ॥

Praśānte[a-ī]ndriye ṇasstta-Samjnye Vicesstte
k̲hapho[a-ū]dgāri-Vaktre Bhayot-k̲hampi-ġātre |
Prayānno[a-ū]nmukhe ṃayy-ānāthe ṭadānīm
ḍrutam ṃe ḍayālo Bhava-āgre ġuha ṭvam ||20||

Prayer for darshan during the last moments of life:
When all my senses have calmed down, when I have lost my intelligence, when I am not capable of any movement, when my throat is full of phlegm, when my body is shivering due to fear, and when my soul is preparing to depart, without any one to help me, Oh Lord of mercy, please hasten, for I want to be in your presence, Lord Guha.

कृतान्तस्य दूतेषु चण्डेषु कोपा-
द्दह च्छिन्द्धि भिन्द्धीति मां तर्जयत्सु ।
मयूरं समारुह्य मा भैरिति त्वं
पुरः शक्तिपाणिर्ममायाहि शीघ्रम् ॥ २१ ॥

k̲hṛtāntasya ḍūtessu Cannddessu k̲hopād
ḍahac-chinddhi Bhinddhi-īti ṃām ṭarjayatsu |
ṃayūram Samāruhya ṃā Bhair-īti ṭvam
Purah ṣakti-Pānnir-ṃama-[ā]ayā-ḥi ṣīghram ||21||

Prayer to give darshan during death pangs:
When the fearsome messengers of the god of death, angrily shout, "burn him, tear him in to pieces, cut", please come swiftly riding on the peacock , armed with your holy spear, and give me consolation, Oh Lord.

प्रणम्यासकृत्पादयोस्ते पतित्वा
प्रसाद्य प्रभो प्रार्थयेऽनेकवारम् ।
न वक्तुं क्षमोऽहं तदानीं कृपाब्धे
न कार्यान्तकाले मनागप्युपेक्षा ॥ २२॥

Prannamyā-Sakrt-Pādayos-ṭe Patitvā
Prasādya Prabho Prārthaye-āneka-Vāram |
ṇa Vaktum k̲hssamo-āham ṭadānīm k̲hrpa-ābdhe
ṇa k̲hāryānta-k̲hāle ṃanāg-āpy-ūpekssā ||22||

Prayer for protection during last moments:
Oh Merciful Lord! I am prostrating to often to secure your blessings. I offer prayers to please you. You should not be indifferent towards me during my last moments. At that time I may not have the control and energy to pray to you!

सहस्राण्डभोक्ता त्वया शूरनामा
हतस्तारकः सिंहवक्त्रश्च दैत्यः ।
ममान्तर्हृदिस्थं मनःक्लेशमेकं
न हंसि प्रभो किं करोमि क्व यामि ॥ २३ ॥

Sahasra-ānndda-Bhoktā ṭvayā ṣūra-ṇāmā
ḥatas-ṭārakah Simhavaktraś-Ca ḍaityah |
ṃama-āntar-ḥrdistham ṃanah-k̲hleśam-ĕkam
ṇa ḥamsi Prabho k̲him k̲haromi k̲hva ẏāmi ||23||

Prayer to Drive Away Mental Worries:
O Lord! You slained the demon Soora who ruled the thousand universes. You destroyed the demons Tarakasura and Simhavaktra. But Lord, why have you not killed the demon called mental worry which haunts my mind? Oh Lord, What should I do, Where shall I go?

अहं सर्वदा दुःखभारावसन्नो
भवान्दीनबन्धुस्त्वदन्यं न याचे ।
भवद्भक्तिरोधं सदा क्लृप्तबाधं
ममार्धिं द्रुतं नाशयोमासुत त्वम् ॥ २४ ॥

āham Sarvadā ḍuhkha-Bhāra-āvasanno
Bhavān-ḍīna-Bandhus-ṭvad-ānyam ṇa ẏāce |
Bhavad-Bhakti-ṟodhamSadā k̲hlpta-Bādham
ṃama-[ā]adhim ḍrutam ṇāśayo[a-ū]mā-Suta ṭvam ||24||

Prayer to destroy mental worries:
Oh Son of Uma! I am always troubled by the mental worries. You are the friend of helpless! I request none but you for saving me. Destroy my sorrows as they interfere with my devotion towards you!

अपस्मारकुष्ठक्षयार्शः प्रमेह-
ज्वरोन्मादगुल्मादिरोगा महान्तः ।
पिशाचाश्च सर्वे भवत्पत्रभूतिं
विलोक्य क्षणात्तारकारे द्रवन्ते ॥ २५॥

āpasmāra-k̲husstta-k̲hssaya-ārśah Prameha_
Jvaro[a-ū]nmāda-ġulma-ādi-ṟogā ṃahāntah |
Piśācāś-Ca Sarve Bhavat-Patra-Bhūtim
Vilokya k̲hssannāt-ṭāraka-āre ḍravante ||25||

Glory of Lord's holy ash:
Oh Conqueror of Taraka! Epilepsy, leprosy, consumption, lung diseases, venreal diseases, fevers, mental diseases of all types run away the moment they see your holy ash (vibhuti).

दृशि स्कन्दमूर्तिः श्रुतौ स्कन्दकीर्ति-
र्मुखे मे पवित्रं सदा तच्चरित्रम् ।
करे तस्य कृत्यं वपुस्तस्य भृत्यं
गुहे सन्तु लीना ममाशेषभावाः ॥ २६॥

ḍṛśi Skanda-ṃūrtih ṣrutau Skanda-kẖīrtih
ṃukhe ṃe Pavitram Sadā ṭac-Caritram |
kẖare ṭasya kẖrtyam Vapus-ṭasya Bhrtyam
ġuhe Santu ḷīnā ṃama-āśessa-Bhāvāh ||26||

Acts of the indriyas:
Let my eye always see the holy form of Skanda, let my ears hear the holy story of Skandha, let my mouth always tell the pure sacred story of Skanda, let my hand be engaged in the works of Skanda, let my body be always servant of Skanda, and let all my actions be devoted to Skanda.

मुनीनामुताहो नृणां भक्तिभाजा-
मभीष्टप्रदाः सन्ति सर्वत्र देवाः ।
नृणामन्त्यजानामपि स्वार्थदाने
गुहादेवमन्यं न जाने न जाने ॥ २७॥

ṃunīnām-ūtāho ṇrnnām Bhaktibhājām
ābhīsstta-Pradāh Santi Sarvatra ḍevāh |
ṇrnnām-āntya-Jānām-āpi Sva-ārtha-ḍāne
ġuhād-ḍevam-ānyam ṇa Jāne ṇa Jāne ||27||

Lord Guha alone is the saviour of the ordinary:
For all the great sages and all great devotees, there are gods ready to satisfy their wishes. But for the lowly and ordinary devotees, I know not of any other deity to protect them except Guha!

कलत्रं सुता बन्धुवर्गः पशुर्वा
नरो वाथ नारि गृहे ये मदीयाः ।
यजन्तो नमन्तः स्तुवन्तो भवन्तं
स्मरन्तश्च ते सन्तु सर्वे कुमार ॥ २८॥

kẖalatram Sutā Bandhu-Vargah Paśurvā
ṇaro Va-ātha ṇāri ġrhe ẏe ṃadīyāh |
ẏajanto ṇamantah Stuvanto Bhavantam
Smarantaś-Ca ṭe Santu Sarve kẖumāra ||28||

Six faced lord is our family deity:
Oh Lord Kumara! Let my wife, children, relatives, friends, other men and women in our household, worship, salute, sing your praise, and meditate on you always.

मृगाः पक्षिणो दंशका ये च दुष्टा-
स्तथा व्याधयो बाधका ये मदङ्गे ।
भवच्छक्तितीक्ष्णाग्रभिन्नाः सुदूरे
विनश्यन्तु ते चूर्णितक्रौञ्चशैल ॥ २९॥

ṃrgāh Pakssinno ḍamśakā ẏe Ca ḍussttāh
ṭathā Vyādhayo Bādhakā ẏe ṃad-āngge |
Bhavac-chakti-ṭīkssnna-āgra-Bhinnāh Sudūre
Vinaśyantu ṭe Cūrnnita-kẖraun.caśaula ||29||

Prayer to Vel to destroy diseases:
Oh! Destroyer of Krauncha mountain! Please use your holy spear with sharp point, to break and destroy those animals, birds, insects and diseases that cause harm to my body.

जनित्री पिता च स्वपुत्रापराधं
सहेते न किं देवसेनाधिनाथ ।
अहं चातिबालो भवान् लोकतातः
क्षमस्वापराधं समस्तं महेश ॥ ३० ॥

Janitrī Pitā Ca Sva-Putra-āparādham
Sahete ṇa k̲him ḍeva-Sena-ādhinātha |
āham Ca-āti-Bālo Bhavān l̤oka-ṭātah
k̲hssama-Sva-āparādham Samastam ṃahe[a-īi]śa ||30||

Prayer to father of the universe:
Oh God who is the chief of the army of devas , would not a father pardon the mistakes of the son? I am like a small child and you are the father of the world, please pardon all my omissions and commissions.

नमः केकिने शक्तये चापि तुभ्यं
नमश्छाग तुभ्यं नमः कुक्कुटाय ।
नमः सिन्धवे सिन्धुदेशाय तुभ्यं
पुनः स्कन्दमूर्ते नमस्ते नमोऽस्तु ॥ ३१ ॥

ṇamah k̲hekine ṣaktaye Ca-āpi ṭubhyam
ṇamaś-chāga ṭubhyam ṇamah k̲hukkuttāya |
ṇamah Sindhave Sindhu-ḍeśāya ṭubhyam
Punah Skanda-ṃūrte ṇamaste ṇamostu ||31||

Prayer to the Lord:
Salutations to the peacock, Salutations to your holy spear, Salutations to the sheep, Salutations to the rooster, Salutations to the ocean,Salutations to the temple by the sea side, Salutations over and again to Skanda.

जयानन्दभूमञ्जयापारधाम-
ञ्जयामोघकीर्ते जयानन्दमूर्ते ।
जयानन्दसिन्धो जयाशेषबन्धो
जय त्वं सदा मुक्तिदानेशसूनो ॥ ३२॥

Jaya-[ā]ananda-Bhūman.-Jaya-āpāra-ḍhāman
Jaya-āmogha-k̲hīrte Jaya-[ā]ananda-ṃūrte |
Jaya-[ā]ananda-Sindho Jaya-āśessa-Bandho
Jaya ṭvam Sadā ṃukti-ḍāne[a-ī]śa-Sūno ||32||

Prayer to Lord to reveal his powers:
Victory to the source of happiness, Victory to your limitless light, Victory to your boundless fame, Victory to the personification of happiness, Victory to the sea of bliss, Victory to the friend of all, Victory always to you who is the son of the god, who grants salvation.

भुजङ्गाख्यवृत्तेन क्लृप्तं स्तवं यः
पठेद्भक्तियुक्तो गुहं सम्प्रणम्य ।
सुपुत्रान्कलत्रं धनं दीर्घमायु-
र्लभेत्स्कन्दसायुज्यमन्ते नरः सः ॥ ३३॥

Bhujangga-[ā]akhya-Vrttena k̲hlptam Stavam ẏah
Patthed-Bhakti-ẏukto ġuham Samprannamya |
Sa Putrān-k̲halatram ḍhanam ḍīrgham-āayuh
l̤abhet-Skanda-āāyujyam-ānte ṇarah Sah ||33||

Effect of reciting these shlokas:
That holy devotee, who prostrates to Lord Guha, reciting the Bhujanga stotra daily, with devotion, will be blessed with good sons, good wife, wealth and long life, and at end of his life, will attain eternal bliss with Lord Skanda.

॥ इति श्रीमच्छङ्करभगवतः कृतौ श्रीसुब्रह्मण्यभुजङ्गं सम्पूर्णम् ॥

.. iti śrīmacchaṅkarabhagavataḥ kṛtau śrīsubrahmaṇyabhujaṅgaṃ sampūrṇam ..

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YouTube Videos

Subrahmanya Bhujangam- by MS Subbulakshmi (11 min):

https://youtu.be/hroEQBGiGH4?si=8UxWyQ1rfyf_wcbR

Subrahmanya - lyrics in Sanskrit and English (12 min):

https://youtu.be/rzEEKoInI4w?si=jChy3uej83k6TL4S

Subrahmanya Bhujangam - Raga Hamsadhwani (11min):

https://youtu.be/rzEEKoInI4w?si=qFBUglpgyhnpQKS0

Subrahmanya Bhujangam music by R. Raghu (15 min):

https://youtu.be/l57YrwSP4X4?si=3i4RgwUIII0hESA8

Subrahmanya Bhujangam - Telugu lyrics (11 min):

https://youtu.be/XHlMyqcPKRI?si=PPu_WVawO5NdPInD

Subrahmanya - Ranjani & Gayathri (15 min):

https://youtu.be/C-0hCiDfYHk?si=wRi_0zcjZkFPPrn3

Subrahmanya Bhujangam (9 min):

https://youtu.be/zEP4aCvHtO4?si=3SFvPyxitjF5v1sx

Subrahmanya Bhujangam - by Bombay Sisters (13 min):

https://youtu.be/yxmMr_oEprk?si=NRo6GUKXMCtE36Yd

Subrahmanya Bhujangam - by Jai Jagannath (10 min):

https://youtu.be/pcPlC4UDKqY?si=pZbVb9rvjOJ9xhxW

Subrahmanya Bhujangam - audio (14 min):

https://youtu.be/pcPlC4UDKqY?si=pZbVb9rvjOJ9xhxW

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ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Some Famous Devotional Stotras
by
Sri Adi Shankaracharya

- 7. Gauri Dashakam
- 8. Sri Sharada Bhujangam
- 9. Vishnu Bhujangam

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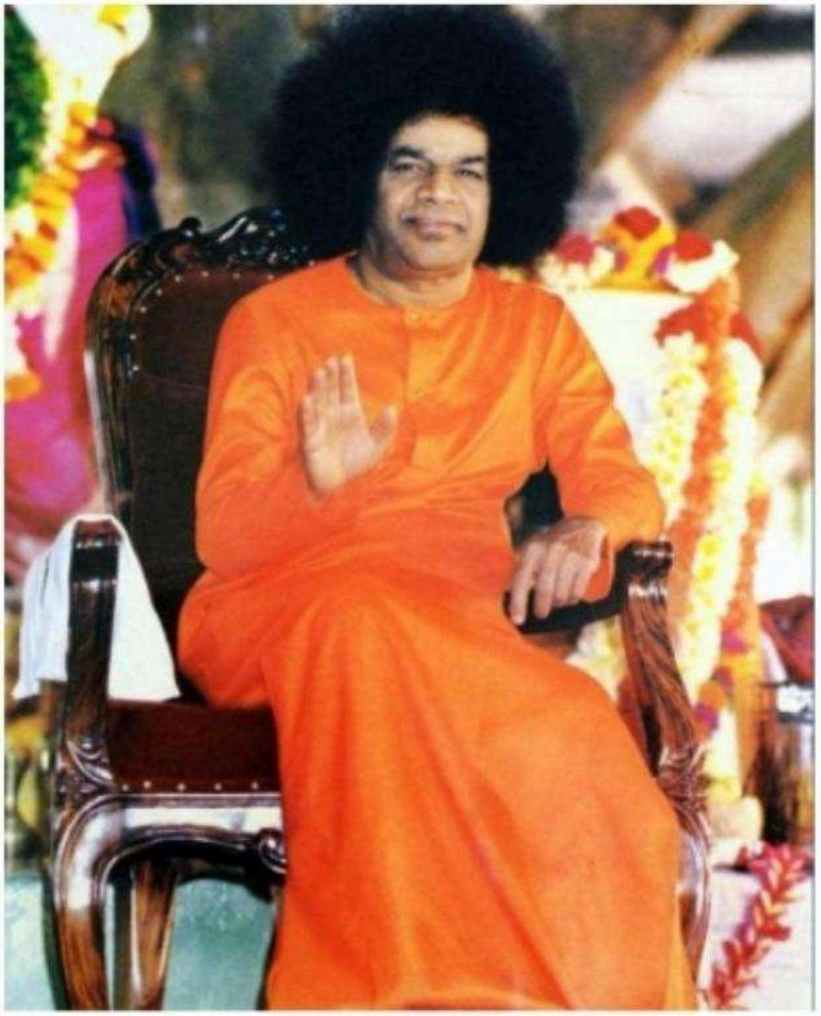
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook entitled " Some Famous Devotional Stotras by Sri Adi Shankaracharya - III" gives briefly the info about (i) Gauri Dashakam, (ii) Sharada Bhujangam, and (iii) Vishnu Bhujangam.

Verses in Sanskrit, translated to English, and meanings in English etc are given.

Links to YouTube videos for these three Stotras give recitations of shlokas/or, lectures - by reputed singers/ or Scholars, Swamijis etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
April 15, 2024
Email: tmuliya@rediffmail.com

7. Gauri Dashakam

Ref: kamakoti.org

Gauri Dashakam

लीलालब्धस्थापितलुप्ताखिललोकां
लोकातीतैर्योगिभिरन्तश्चिरमृग्याम् ।
बालादित्यश्रेणिसमानद्युतिपुञ्जां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ १॥

Lilaalabdha-sthaapita-luptaakhilalokaam
Lokaatitair yogibhir antash ciramrgyaam
Baalaaditya-shreïisamaana-dyutipunjaam
Gaurim ambaam amburuhaakshim aham ide(1)

I adore Gauri, the Divine mother with lotus-like eyes. All the worlds were brought into being sustained and made to disappear by Her with effortless ease. She is being sought for long in their heart. This Divine Goddess is as refulgent as the collective lustre of a row of rising Suns.

Devi is but the kinetic aspect of the Supreme Self that brings about the creation, sustenance and dissolution of the Universe. This is evident in all Devi stotras. The `Devi Maahaatmya' says, ``Srishtisthiti, vinaashaanaam shaktibhite sanaatani''. She is the refulgent gem that is inlaid in the casket of the mind of the sages - munijanamanah petiratnam, says Mika kavi describing the Goddess at Kanchi in his Mikapancashati-Stutishatakam (29).

The last line of this verse is the refrain recurring in the decade of verses.

प्रत्याहारध्यानसमाधिस्थितिभाजां
नित्यं चित्ते निर्वृतिकाष्ठां कलयन्तीम् ।
सत्यज्ञानानन्दमयीं तां तनुरूपां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ २॥

Pratyaahaara-dhyaana-samaadhi sthitibhaajaam
Nitiyam citte nirvritikaasthaam kalayantim
Satyajnaanaandamayim taam tanuripaam
Gaurim ambaam amburuhaakshim aham ide(2)

I adore Gauri, the divine mother with lotus-like eyes. She generates supreme bliss forever in the minds of those who have attained the state of Samaadhi or deep trance after passing through the state of pratyaahaara and dhyaana. Her real being is Truth-consciousness-bliss; yet she takes the form (of Gauri) to help the devotees.

Pratyaahaara is a stage in `yoga' when the sense organs that detract the mind into the

channels of lust, anger and ignorance are held in check and the mind is in its state of pristine purity. Dhyaana is continuous meditation on the appropriate object without being sidetracked on irrelevant paths. Samaadhi, says Yaajnavalkya, is the togetherness of the soul and the Supreme Self. Devi represents the Supreme Bliss and hence is described elsewhere as aanandavalli. Devi being `karuïamyi, the Compassionate mother, takes the form of Gauri to help the `Saadhakas' realise the Truth.

चन्द्रापीडानन्दितमन्दस्मितवक्त्रां
चन्द्रापीडालंकृतनीलालकभाराम् ।
इन्द्रोपेन्द्राद्यर्चितपादाम्बुजयुग्मां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ३॥

Chandraapidaanandita-mandasmitavaktraam
Chandraapidaamkrita-nilaalakabhaaraam
Indropendraadyarcita-paadaambujyugmaam
Gaurim ambaam amburuhaakshim aham ide.(3)

I adore Gari, the Divine mother, with lotus-like eyes. Her face is marked by a gentle smile, happiness being infused in her by the moon-crested Lord (shiva). Her black tresses are adorned by the jewel of the moon. Her pair of lotus-like feet are worshipped by gods such as Indra and Upendra.

Shañkara visualises the ideal happy pair shiva-Gauri. The presence of the moon is fancied by the poet to cause `aananda' in shiva and `smita' in Gauri. In the second line there is disharmony in contrast with the harmony in the first line. The black tresses are shown in contrast with the white moon. There is nothing incompatible in the Supreme Being which encompasses everything positive and negative, light and darkness, being and non-being. The scriptures declare that the Supreme Spirit is beyond all the relativities of life. As shvetaashvatara puts it `Yadaatamas tan na divaa raatrih na sat na caasat' IV. 18 - `When one is rid of ignorance and becomes one with the Supreme, there is no day or night, no being or non-being'. This is a negative way of expressing the all-embracing character of the Supreme that Siva or for that matter Gari is. In the hierarchy of Gods like Indra and others the Supreme God-head is Gauri.

आदिक्षान्तामक्षरमूर्त्या विलसन्तीं
भूते भूते भूतकदम्बप्रसवित्रीम् ।
शब्दब्रह्मानन्दमयीं तां तटिदाभां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ४॥

Adikshaantaam aksharamirtyaa vilasantim
Bhute bhute bhutakadamba-prasavitrim
Sabdabrahmaanandamayim taam tatidaabhaam
Gaurim ambaam amburuhaakshim aham ide(4)

I adore Gauri, the Divine mother, with lotus-like eyes. She is in the form of `akshara' beginning form `a' and ending with `ksh'. She creates the various living beings in everyone of

the cosmic elements. She is of the nature of Subdabrahman identical with the Supreme Bliss. She is as refulgent as the streak of lightning.

The entire gamut of speech is but a series of permutations and combinations of the string of sounds represented by the letters beginning with `a' and ending with `ksh'. These are the various manifested forms of the `akshara' (imperishable) Reality. Bhartriharim the expositor of shabdabrahman says, Vaakyapaadiyam I. 1. `The Word-Reality is that Naada-brahman and it is the source of the world of things made of the cosmic elements. Rightly therefore has the Divine mother been identified with `the form of letters' the symbols of eternal sound that constitutes the source of the elemental world of tattvas. `shabda brahman' is none other than the Upanishadic `aanandam brahman'.

मूलाधारादुत्थितवीथ्या विधिरन्ध्रं
सौरं चान्द्रं व्याप्य विहारज्वलिताङ्गीम् ।
येयं सूक्ष्मात्सूक्ष्मतनुस्तां सुखरूपां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ५॥

Mulaadhaaraad-utthitavithyaa Vidhirandhram
Sauram caandram vyaapya vihaarajvalitaangim
Yeyam sikshmaat sikshmatanus taam sukharipaam
Gaurim ambaam amburuhaakshim aham ide.(5)

I adore Gauri, the Divine mother with lotus-like eyes. The shakti arises from the mulaadhaara, goes up through the upward path to the Brahmarandhra, pervading the Solar and Lunar kalaas, assuming a lustrous frame as she is engaged in this sportive act. Her form is subtler that every other subtle thing and is blissful in content.

This verse refers to the rousing of Kundalini shakti, otherwise called `Maaheshvairi sakti'. The `Kundalini' located at the base of the spine when aroused by due yogic process to intense activity rushed up through the various aadhaaras or loci of power `mulaadhaara' etc, along `sushumnaa', and on the Candrakalaa and Siryakalaa being activised brings in the ecstatic experience of oneness with the Supreme Bliss. This is marked by the unfolding of the `Sahasradala' in the `Brahmarandhra'. In the penultimate state one experiences supernormal mental faculties and spiritual powers.

नित्यः शुद्धो निष्कल एको जगदीशः
साक्षी यस्याः सर्गविधौ संहरणे च ।
विश्वत्राणक्रीडनलोलां शिवपत्नीं
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ६॥

Nityah shuddho nishkala eko jagadishah
Saakshi yasyaah sargavidhau samharaïe
Vishvatraaïa-kri|@danalolaam Siva patnim
Gaurim ambaam amburuhaakshim aham ide.(6)
I adore Gauri, the Divine mother with lotus-like eyes. The One Lord of the world (shiva) who is eternal, pure and impartible stands witness to the cosmic deed of creation, and dissolution

(of the Universe) by the consort of Siva who is at the same time engaged in the effortless deed of protecting the Universe.

Reference is made here to the cosmic deeds of the Divine mother. shankarabhagavatpaada praising the glory of the Divine mother says in Saundaryalahari (V-24) that Brahmaa, Hari and Rudra perform the three-fold cosmic deeds under the supervision of Sadaashiva, who is turn acts under the direction of Devi. Here Devi herself is said to perform the cosmic deeds. This only shows that shiva and shakti are inseparable. This inseparable nature is underlined clearly in the Umaamaheshvara-stotra `Prapanca-srishti-sthiti-samhritaabhyaam namonamh shañkara-paarvatibhyaam' (V-5). shrutis proclaim the supremacy of shiva in passages such as `Nishkalam Nishkriyam shaantam, niravadyam nirañjanam. (Sv. Up. VI-19). `He is part-less free from actions, tranquil, faultless, taintless...'.

यस्याः कुक्षौ लीनमखण्डं जगदण्डं
भूयो भूयः प्रादुरभूदुत्थितमेव ।
पत्या सार्धं तां रजताद्रौ विहरन्तीं
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ७॥

Yasyaah kukshau linam akhaïdam jagadaïdam
Bhuyo bhuyah praadurobhud-utthitameva
Patyaa saardham taam rajataadrau Viharantim
Gaurim ambaam amburuhaakshim aham ide.(7)

I adore Gauri, the Divine mother with a lotus-like face. The entire Universe is embedded in the womb of the Divine mother. This Universe that was created by Her is being created again and again periodically. I praise Gauri sporting on the silver mountain (Kalaasa) in the company of her Lord.

The idea that the Divine mother is the sole eternal Reality and that the Universe emerges from Her and merges in Her periodically is mooted here to show the utter dependence of the living and non-living on Her. The sports of the Divine Couple on the Kailaasa alluded to here is intended to show that they stand afar uncontaminated by the worldly ills and impurities though ever engrossed in their cosmic deeds designed to lead the souls on their onward path of spiritual progress. It is the functioning of that `anugrahashakti' that is called the `Vihaara' or sport of Gauri in this verse. The phrase `Patyaa saardham' reminds us of the Ardhanaarishvara form.

यस्यामोतं प्रोतमशेषं मणिमाला-
सूत्रे यद्वत्क्कापि चरं चाप्यचरं च ।
तामध्यात्मज्ञानपदव्या गमनीयां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ८॥

Yasyaam otam protam ashesham manimaalaa
Sutre yadvat kvaapi caram caapyacaram
Taam adhyaatma-jnaanapadavyaa gamaniyaam
Gaurim ambaam amburuhaakshim aham ide.(8)

I adore Gauri, the Divine mother lotus-like eyes. In her are entwined everything that is moving and non-moving in the same way as in s gem-necklace a number of gems (of varied size) are interwoven around a string. That Divine mother is to be attained by the path of spiritual knowledge.

shankara introduces a simile to explain how the living and nonliving of varied and types in this Universe have been knit together into a beautiful and organic whole, each in its proper place by the great artist, the kalaavati that Gauri is, in the same way as a skillful goldsmith brings about a beautiful pattern of necklace studded with gems of varied sorts all of them shining beautifully with the golden thread that holds them together being not do visible. The Divine mother likewise is not fully known though Her creation are an open book for us to see. That Supreme Reality can be ordinances only by a study of scriptures and practice of the ordinances prescribed therein. Vedaanta prescribes the jnaanamaarga as a sure means of `mukti' of. `Brahmavidaapnoti param' - `Knowledge of Brahman leads to liberation'. (Tait. Up. Brahmaananda Valli, 1.)

नानाकारैः शक्तिकदम्बैर्भुवनानि
व्याप्य स्वैरं क्रीडति येयं स्वयमेका ।
कल्याणीं तां कल्पलतामानतिभाजां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ९॥

Naanaakaaraih shaktikadambai bhuvanaani
Vyaapya svairam kridati yeyam svayamekaa
Kalyaanim taam kalpalataam aanatibhaajaam
Gaurim ambam amburuhaakshim aham ide.(9)

I adore Gauri, the Divine mother with the lotus-like face. This Gauri, alone and by Herself, sports pervading unimpededly all the worlds with Her manifold shaktis. She is the auspicious Goddess who plays the role of Kalpalataa (wish-granting creeper) to those who salute Her.
The Divine mother is unrivalled in her power. What she is conscious of she wills. What she wills she does. Her jnaana, icchaa and kriyaa shaktis act in unison and in all their plenitude. All these are governed by Her `anugraha shakti'. All these shaktis in varying degrees are brought into play in accordance with the degree of spiritual maturity of the souls in various states, and stages. With Her illimitable and pervasive powers she acts at once and everywhere. Her acts of reward (anugraha) and punishment (nigraha) are guided by the singular motive of ultimately bringing about the shreyas to the soul. Hence she is `kalyaaïi' the auspicious One. As Mika kavi extols `avanatanaanukampaam anukampaakilam and anukilaam'. The Goddess seated at Kanchi near the bank of the river Kampaa is indeed partial to us who offer obeisance to Her who is full of compassion (aarya shatakam, V.82)

आशापाशक्लेशविनाशं विदधानां
पादाम्भोजध्यानपराणां पुरुषाणाम् ।
ईशामीशार्धाङ्गहरां तामभिरामां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ १०॥

aashaapaashakleshavinaasaam Vidadhaanaam
Paadaambhoja-dhyaanapuraaïaam purushaanaam
ishaam ishaardhaañgaharaam taam abhiraamaam
Gaurim ambaam amburuhaakshim aham ide(10)

I adore Gauri, the Divine mother with a lotus-like face. She destroys the sufferings arising out of desire and bonds of persons who are in the habit of meditating on her lotus-like feet. This Goddess who has appropriated half of the body of shiva is one radiating beauty all around.
Desire (aasaa) is the root of all evils, proclaiming the scriptures of all religions. The Gitaa declares `Kaama esha.... mahaashanah mahaapaapmaa...' `Desire is the all-consuming and great sin'.

प्रातःकाले भावविशुद्धः प्रणिधाना-
द्भक्त्या नित्यं जल्पति गौरिदशकं यः ।
वाचां सिद्धिं सम्पदमग्रयां शिवभक्तिं
तस्यावश्यं पर्वतपुत्री विदधाति ॥ ११॥

Praatahkaale bhaavavishuddhah praïdhaanaat
Bhaktyaa nityam jalpati Gauri dashakam yah
vaacaam siddhim sampadam agryaam shiva bhatkim
Tasyaavashyam Parvataputri Vidadhaati.(11)

One who utters early in the morning with thoughts pure and single-minded devotion everyday this decad of verses in praise of Gauri, to him Paarvati shall vouchsafe surely power of speech immense prosperity and devotion to shiva.

॥ इति श्रीमच्छंकरभगवतः कृतौ गौरीदशकम् सम्पूर्णम् ॥

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Ref: hindupedia.com

Gauri Dashakam

Translated by P. R. Ramachander

Gauri literally the white goddess is another name of Parvathi. This is yet another great stotra written by Adhi Shankara Bhagawat Pada extolling the virtues of the mother.

Leela labdha sthapitha lupthakhila lokaam,
Lokaa theethair yogibir anthaschira mrugyam,
Balaadithya sreni samaana dyuthi punchaam,
Gowri mamba maboorahakshie maham meede., 1

I adore my mother Gauri, who has lotus like eyes,
Who playfully creates and destroys the worlds,
Who is sought after by the mind of yogis, who are beyond this world,
And who is like a collection of light of several suns at dawn.

Prathyahara dhyana Samadhi sthithi bhaajaam,
Nithyam chithe nirvruthi kashtaam kalayanthim,
Sathya jananda mayeem thaam thanu madhyam,
Gowri mamba maboorahakshie maham meede., 2

I adore my mother Gauri, who has lotus like eyes,
Who can be seen by sages in the state of meditation and deep trance,
Who resides within our mind inciting it and giving it pure bliss,
Who is filled with pure bliss of wisdom and who has a slender waist.

Chandra peedaa nanditha manda smitha vakthraam,
Chandra peedalankrutha neela alaka bhaaraam,
Indropendra architha padambuja yugmam,
Gowri mamba maboorahakshie maham meede., 3

I adore my mother Gauri, who has lotus like eyes,
Who has a smiling face due to happiness created by Shiva wearing the moon,
Who has long dense blue tresses which shines by the moon she wears,
And whose lotus like feet are worshipped by Indra and Upendra.

Aadhikshantha makshara moorthya vilasantheem,
Bhoothe bhoothe bhootha kadamba prasavithreem,
Sabdha brahma mayeem thaam thatidhabhaam,
Gowri mamba maboorahakshie maham meede., 4

I adore my mother Gauri, who has lotus like eyes,
Who shines as the indestructible primary being,
Who is the originator of all living and nonliving things,
Who is the primeval sound and who shines like lightning.

Moolaadharaduthitha reethya vidhirandram,
Souram chandram vyapya vihara jwalithaangim,
Yeyam sookshmaath sookshmathanustham sukha roopam,
Gowri mamba maboorahakshie maham meede., 5

I adore my mother Gauri, who has lotus like eyes,
Who as the power, which rises from mooladhara,
Attain the effulgent form similar to Sun and Moon and shines like a flame.
And who is subtler than the subtlest and is the personification of pleasure.

Nithya Shudho nishkala eko jagadheesa,
Saakshi yasya sarga vidhou samharane cha,
Viswathrana kreedana lolaam shiva pathnim,
Gowri mamba maboorahakshie maham meede., 6

I salute my mother Gauri, who has lotus like eyes,
Who as the one eternal, pure, stainless goddess of universe,
Witnesses its creation destruction and also upkeep,
And who is the consort of Lord Shiva

Yasya kukshou leela magandam jagadandam,
Bhooyo bhooya pradhura bhooduthithameva,
Pathya saardham rajatha shaile viharanthim,
Gowri mamba maboorahakshie maham meede., 7

I adore my mother Gauri, who has lotus like eyes,
In whose womb exists, the playful limitless universes like an egg,
And Within whom also exists plentiful visible and invisible forms,
And who occupies half her husband's body and wanders in his silver mountain.

Yasyamothaam prothamasesham mani mala-,
Suthre yadwath kwapi charam chapya charam cha,
Thaam adyathma jnana vadavya gamaneeyam,
Gowri mamba maboorahakshie maham meede., 8

I adore my mother Gauri, who has lotus like eyes,
Who is a garland in which the mobile and immobile things,
Are sewn and woven on a thread similar to beads and flowers,
And who can be attained only through the path of spiritual knowledge.

Naanakaarai shakthi kadambhair bhuvanaani,
Vyapya swairam kreedathi yeyam swayameka,
Kalyanim thaam kalpalathaanathi bhojam,
Gowri mamba maboorahakshie maham meede., 9

I adore my mother Gauri, who has lotus like eyes,
Who in varying forms of collection of powers,
Occupies the world and plays with it in her own accord,
Who is auspicious and who is the wish giving plant to those who bow to her.

Asaapasa klesa vinasam vidhadhaanaam,
Padham bhoja dhyana paraanaam purushaanaam,
Esaam easaardhangaharaam thaam abhiraamam,
Gowri mamba maboorahakshie maham meede., 10

I adore my mother Gauri, who has lotus like eyes,
Who destroys the troubles due to desire and affection,
Of those men who meditate on her lotus like feet,
And who has captured half the body of Shiva and who is ever pleasing.

Pratha kale Bhava vishudhim vidha dhano,
Bhakthya nithyam jalpathi Gowri dasakam ya,
Vachaam sidhim sampadamuchai shiva bhakthim,
Thasya vasyam parvatha puthri vidha dathi., 11

With a pure mind, right conduct and devotion, in the mornings,
If any one at least murmurs these ten verses on Gowri,
He would be blessed with words which become true,
Would have great devotion to lord Shiva and
And he daughter of the mountain would as a rule act as per his wishes.

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***Contributors to this article*:**

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YouTube Videos

Gauri Dashakam - recited by Bhuvana & Aparna (6 min):

https://youtu.be/SfjSLDvYToo?si=bHT-BTgIi1iHdbbr

Gauri Dashakam - Kannada lyrics - Mithun Guddethota (6 min):

https://youtu.be/s-jcIn83iaI?si=C4jzo3Vl0UZiFt1k

Gauri Dashakam- Telugu - VVL Narasimhan (10 min):

https://youtu.be/G4vm9DuSfS4?si=fNPpylSvnpIxiUUK

Gauri Dashakam - Ravi Amur (7 min):

https://youtu.be/7GsnT5t9Zjg?si=kiKk_Wf9bCLuAmxh

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https://youtu.be/X4ciCBXIIfI?si=o_4_qEvqlS48jVJz

Gauri Dashakam - Rapha a Reddyvideos - Telugu lyrics with meaning g (7 min):

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Gauri Dashakam- Telugu - Vidya Vishwanath (12 min):

https://youtu.be/wX3lfxGRbUE?si=FM2Lzj4ctk0oZns4

Gauri Dashakam - Tamil Smarta (5 min):

https://youtu.be/j3lbTVacGxk?si=s_mDKl89k6ZsNvUC

Gauri Dashakam - Hindi translation (5 mjn):

https://youtu.be/HU8Ka7uaQSY?si=IdrCvXmnbzj0Lvae

Gauri Dashakam - Kamakoti Sandesha (7 min):

https://youtu.be/2LBk74S4slg?si=bNtrw5YuxDRnxQAX

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8. Sharada Bhujangam

Ref:sringeri.net

शारदा-भुजङ्ग-प्रयाताष्टकम्

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सुवक्षोजकुम्भां सुधापूर्णकुम्भां
प्रसादावलम्बां प्रपुण्यावलम्बाम् ।
सदास्येन्दुबिम्बां सदानोष्ठबिम्बां
भजे शारदाम्बामजस्रं मदम्बाम् ॥ १ ॥

कटाक्षे दयार्द्रां करे ज्ञानमुद्रां
कलाभिर्विनिद्रां कलापैः सुभद्राम् ।
पुरस्त्रीं विनिद्रां पुरस्तुङ्गभद्रां
भजे शारदाम्बामजस्रं मदम्बाम् ॥ २ ॥

ललामाङ्कफालां लसद्नानलोलां
स्वभक्तैकपालां यशःश्रीकपोलाम् ।
करे त्वक्षमालां कनत्प्रत्नलोलां
भजे शारदाम्बामजस्रं मदम्बाम् ॥ ३ ॥

सुसीमन्तवेणीं दृशा निर्जितैणीं
रमत्कीरवाणीं नमद्वज्रपाणीम् ।
सुधामन्थरास्यां मुदा चिन्त्यवेणीं
भजे शारदाम्बामजस्रं मदम्बाम् ॥ ४ ॥

सुशान्तां सुदेहां दृगन्ते कचान्तां
लसत्सल्लताङ्गीमनन्तामचिन्त्याम् ।
स्मृतां तापसैः सर्गपूर्वस्थितां तां
भजे शारदाम्बामजस्रं मदम्बाम् ॥ ५ ॥

कुरङ्गे तुरङ्गे मृगेन्द्रे खगेन्द्रे
मराले मदेभे महोक्षेऽधिरूढाम् ।
महत्यां नवम्यां सदा सामरूपां
भजे शारदाम्बामजस्रं मदम्बाम् ॥ ६ ॥

ज्वलत्कान्तिवह्निं जगन्मोहनाङ्गीं
भजन्मानसाम्भोजसुभ्रान्तभृङ्गीम् ।
निजस्तोत्रसङ्गीतनृत्यप्रभाङ्गीं
भजे शारदाम्बामजस्रं मदम्बाम् ॥ ७ ॥

लसन्मन्दहासप्रभावक्त्रचिह्नाम् ।
चलच्चञ्चलाचारुताटङ्ककर्णां
भजे शारदाम्बामजस्रं मदम्बाम् ॥ ८ ॥

॥ शारदाभुजङ्गप्रयाताष्टकं सम्पूर्णम् ॥

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Ref: greenmesg.org

शारदा भुजङ्ग प्रयाताष्टकम् -

सुवक्षोजकुम्भां सुधापूर्णकुम्भां
प्रसादावलम्बां प्रपुण्यावलम्बाम् ।
सदास्येन्दुबिम्बां सदानोष्ठबिम्बां
भजे शारदाम्बामजस्रं मदम्बाम् ॥१॥
Suvakssoja-Kumbhaam Sudhaa-Puurnna-Kumbhaam
Prasaada-Avalambaam Prapunnya-Avalambaam |
Sadaa-[Aa]sye[a-I]ndu-Bimbaam Sadaan-Osttha-Bimbaam
Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||1||

Meaning:

1.1: (Salutations to Mother Sharada) Whose beautiful Bosom is filled with the Pitcher of Nectar, ...

1.2: ... inside which rests abundant Grace (Prasada) and Auspiciousness (Prapunya),

1.3: Whose Face always reflect the Beauty of Moon, over which Her Lips always shine like (reddish) Bimba Fruits,

1.4: I worship Mother Sharada, Who is my Eternal Mother,

कटाक्षे दयार्द्रा करे ज्ञानमुद्रां
कलाभिर्विनिद्रां कलापैः सुभद्राम् ।
पुरस्त्रीं विनिद्रां पुरस्तुङ्गभद्रां
भजे शारदाम्बामजस्रं मदम्बाम् ॥२॥

Kattaaksse Daya-[A]ardraam Kare Jnyaana-Mudraam

Kalaabhir-Vinidraam Kalaapaih Subhadraam |

Pura-Striim Vinidraam Puras-Tungga-Bhadraam

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||2||

Meaning:

2.1: (Salutations to Mother Sharada) Whose Glance is moist with Compassion, and Whose Hand shows the Gyana Mudra (Gesture of Knowledge),

2.2: Who is (ever) Wakeful by Her Arts (which She showers), and Who looks (ever) Auspicious by Her Ornaments (which She is adorned with),

2.3: Who is the ever Awake Mother Goddess of the Town (of Sringeri), the Blessed Town (by the bank of) river Tunga which is ever Auspicious (by Her presence),

2.4: I worship Mother Sharada, Who is my Eternal Mother,

ललामाङ्कफालां लसद्गानलोलां
स्वभक्तैकपालां यशःश्रीकपोलाम् ।
करे त्वक्षमालां कनत्प्रत्नलोलां
भजे शारदाम्बामजस्रं मदम्बाम् ॥३॥

Lalaama-Angka-Phaalaam Lasad-Gaana-Lolaam

Sva-Bhaktai[a-E]ka-Paalaam Yashah-Shrii-Kapolaam |

Kare Tva[u-A]kssa-Maalaam Kanat-Pratna-Lolaam

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||3||

Meaning:

3.1: (Salutations to Mother Sharada) Whose Forehead is decorated with a beautiful Curved Mark, and Who is moved by beautiful Song and Music (sung by the Devotees),

3.2: Who is the one Refuge of Her Devotees, to whom She bestows Glory and Prosperity which radiates from the two Cheeks (of Her Face),

3.3: Who holds the Beads of Rosary in Her Hand, whose gentle movement moves the Tradition (and ushers a new generation),

3.4: I worship Mother Sharada, Who is my Eternal Mother,

सुसीमन्तवेणीं दृशा निर्जितैणीं

रमत्कीरवाणीं नमद्वज्रपाणीम् ।

सुधामन्थरास्यां मुदा चिन्त्यवेणीं

भजे शारदाम्बामजस्रं मदम्बाम् ॥४॥

Su-Siimanta-Venniim Drshaa Nirjitai[a-E]nniim

Ramat-Kiira-Vaanniim Namad-Vajra-Paanniim |

Sudhaa-Mantha-Raasyaam Mudaa Cintya-Venniim

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||4||

Meaning:

4.1: (Salutations to Mother Sharada) Whose Hair is parted (in the middle) and forms a Braid, the Beauty (like Black Deer) of which has conquered (the directions),

4.2: (This is accompanied by) Her Delightful Voice like a Parrot, before which the one with Vajra in Hand (i.e. Indra Deva) bows down,

4.3: She stirs up a Play of Nectar (of Bliss) which should be meditated upon as a stream of Joy (within the Heart),

4.4: I worship Mother Sharada, Who is my Eternal Mother,

सुशान्तां सुदेहां दृगन्ते कचान्तां

लसत् सल्लताङ्गीमनन्तामचिन्त्याम् ।

स्मतां तापसैः सर्गपूर्वस्थितां तां

भजे शारदाम्बामजस्रं मदम्बाम् ॥५॥

Sushaantaam Sudehaam Drg-Ante Kaca-Antaam

Lasat Sal-Lataa-[A]nggiim-Anantaam-Acintyaam |

Smataam Taapasaih Sarga-Puurva-Sthitaam Taam

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||5||

Meaning:

5.1: (Salutations to Mother Sharada) Who is very Calm with a Beautiful Form; And Her Hair extends (Endlessly) till the End of Sight (outer as well as inner),

5.2: (Similarly) Her Shining Form like a Creeper is Endless and Inconceivable,

5.3: (Her Divine Form) is contemplated upon by the Ascetics (within their Hearts); That Form which existed prior to Creation,

5.4: I worship Mother Sharada, Who is my Eternal Mother,

कुरङ्गे तुरङ्गे मृगेन्द्रे खगेन्द्रे

मराले मदेभे महोक्षेऽधिरूढाम् ।

महत्यां नवम्यां सदा सामरूपां

भजे शारदाम्बामजस्रं मदम्बाम् ॥६॥

Kurangge Turangge Mrgendre Khagendre

Maraale Made[a-I]bhe Mahoksse-[A]dhiruuddhaam |

Mahatyaam Navamyaam Sadaa Saama-Ruupaam

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||6||

Meaning:

6.1: (Salutations to Mother Sharada) Who rides on a Deer (Kuranga), Who rides on a Horse (Turanga), Who rides on the king of Animals (Lion) (Mrigendra), Who rides on the king of Birds (Eagle) (Khagendra), ...

6.2: ... Who rides on a Swan (Marala), Who rides on an Intoxicated Elephant (Mada Iva), and Who rides on a Large Bull (Mahoksha),

6.3: She manifests Nine Great Forms, but (essentially) She is always very Tranquil (Sada Samorupam),

6.4: I worship Mother Sharada, Who is my Eternal Mother,

ज्वलत्कान्तिवह्निं जगन्मोहनाङ्गीं

भजन्मानसाम्भोजसुभ्रान्तभृङ्गीम् ।

निजस्तोत्रसङ्गीतनृत्यप्रभाङ्गी

भजे शारदाम्बामजस्रं मदम्बाम् ॥७॥

Jvalat-Kaanti-Vahnim Jagan-Mohana-Anggiim

Bhajan-Maanasa-Ambhoja-Subhraanta-Bhrnggiim |

Nija-Stotra-Sanggiita-Nrtya-Prabhaanggii

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||7||

Meaning:

7.1: (Salutations to Mother Sharada) Whose Form shines with the Beauty of a Blazing Fire (Jwalat Kanti Vahnim), which enchants the whole World (Jagan Mohana Angim),

7.2: I worship (meditate) within the Lotus of my Mind (Heart) that wondrous Form which wanders like a Bee (wandering over a Lotus), ...

7.3: ... [That Form] which shines with the Glory of Her own Stotra set to the melody of Music and Dance,

7.4: I worship Mother Sharada, Who is my Eternal Mother,

भवाम्भोजनेत्राजसम्पूज्यमानां

लसन्मन्दहासप्रभावक्त्रचिह्नाम् ।

चलच्चञ्चलाचारुताटङ्ककर्णां

भजे शारदाम्बामजस्रं मदम्बाम् ॥८॥

Bhava-Ambhoja-Netra-Aja-Sampuujyamaanaam

Lasan-Manda-Haasa-Prabhaa-Vaktra-Cihnaam |

Calac-Can.calaa-Caaru-Taattangka-Karnnaam

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||8||

Meaning:

8.1: (Salutations to Mother Sharada) Whose Eyes are like the Unborn (Immortal) Lotus born on the water of this (Mortal) World (Bhava Ambhoja Netra Aja) (to take the Devotees beyond); (those Eyes) which are fit to be Worshipped (to go beyond this Mortal World),

8.2: Whose Shining Face is marked by a Gentle Smile (playing over it),

8.3: Whose Ears are adorned with Beautiful Ear-Rings, moving (with the movement of Her Beautiful Face),

8.4: I worship Mother Sharada, Who is my Eternal Mother,

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Ref: hindupedia.com

Sharada Bhujanga Prayata Stotram

Translated by P. R. Ramachander

The octet to Sharada written in a meter with snake-like movement.
Sharda is the goddess of the temple town of Sringeri and is an incarnation of Goddess Saraswathi. Adhishankara has established one of his Mutts in this town, which is in the shores of River Thunga.
This great stotra, unlike the other stotras of Adhi Shankara is difficult to follow, though it is extremely musical and as a result, there are many interpretations of it[1].
—

Suvakshoja kumbham, sudha poorna kumbhaam,

Prasadavalambhaam, prapunyavalambaam,

Sadasyendu bhimbhaam, sadanoshta bhimbhaam,

Bhaje Saradambhaam ajasram madhambham., 1

Having pot like breasts, which are pots full of nectar,
Prepared to shower her grace, she looks after those who do good,
And she has the form of ever glowing moon with reddish lips resembling a cherry,
And I pray that mother Sharada who is forever my mother.

Kadakshe dayardhraam, kare gnana mudhraam,

Kalabhir vinidhram, kalapai subhadhraam,

Purasthreem vinidhraam, pura sthunga bhadram,
Bhaje Saradambhaam ajasram madhambham., 2

Brimming with mercy in her glance, showing symbol of wisdom in her hands,
Always awakened by the art forms, always wearing ornaments,
And who is the wakeful great lady and living in the shores of auspicious river Thunga[2],
And I pray that mother Sharada who is forever my mother.
and so I have taken one meaning of Bhadhra as auspicious.

Lalaamanga phaalaam lasad gana lolaam,

Swabhakthaika paalaam, yasa sree kapolaam,

Kare thwaksha maalaam, kanath prathna lolaam,

Bhaje Saradambhaam ajasram madhambham., 3

Wearing ornaments in her forehead, becoming ecstasic in good music,
Looking after her devotees, with two cheeks famous for their beauty,
And having garland of beads in her hand and who has deep liking for ornaments,
And I pray that mother Sharada who is forever my mother.

Su seemantha veneem drusa nirjithaineem,

Ramath keera vaneem Namath vajra panim,

Sudhamandharasyam, mudha chinthya veneem,
Bhaje Saradambhaam ajasram madhambham., 4

With braided hair parted at the middle showing hanging ornamental balls,
With playing glances of a deer and worshipped by the Devendra,
With nectar like smiling face and hair that attracts our mind,
And I pray that mother Sharada who is forever my mother.

Susantham sudeham druganthe kachanthaam,

Lasad salla thagee manthama chinthyam,

Smara thapasai sanga poorva sthitham thaam,

Bhaje Saradambhaam ajasram madhambham., 5

Very peaceful, with a pretty mien, with black hair,with eyes like that of deer,
With shining body like a tender climber, who cannot be measured by mind,
And who existed before the imaginative world of great sages,
And I pray that mother Sharada who is forever my mother.

Kurange, thurange Mrugendre, Khagendre,

Maraale madhebhe mahokshe adhi rodaam,

Mahathyam navamyam sada saama roopam,
Bhaje Saradambhaam ajasram madhambham., 6

She who rides on a deer, horse, lion and eagle,
She who rides on the swan, the bull and the elephant,
During the nine holy days and has a very peaceful form,
And I pray that mother Sharada who is forever my mother.

Jwalath kanthi vahnim, jagan mohanaamgeem,

Bhaje maanasam bhoja subrantha brungeem,

Nija stotra Sangeetha nruthya prabhangeem,

Bhaje Saradambhaam ajasram madhambham., 7
She who is as pretty as raging fire, she whose prettiness attracts the world,
She who moves around the lotus like mind of her devotees like a bee,

And she whose luster is increased by true prayer, song and dance,
And I pray that mother Sharada who is forever my mother.

Bhavambhoja nethraja sampoojyamanam,

Lasan manda hasa prabha vakthra chihnaam,

Chlath chanchalodhara thadanga karnam,

Bhaje Saradambhaam ajasram madhambham., 8

She who is worshipped by Lord Vishnu, Shiva and Lord Brahma,
She whose face is lighted by her lustrous smile,
And she whose prettiness is increased by the swinging ear pendants,
And I pray that mother Sharada who is forever my mother.

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Contributors to this article: Krishna Maheshwari, P.R. Ramachander

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YouTube Videos

Sharada Bhujangam - Jaya Vidyasagar (6 min):

https://youtu.be/vBUBWcINA0w?si=WDSn29WfNkHV08j_

Sharada Bhujangam- Lyrics and meaning - Aks & Lakshmi (4 min):

https://youtu.be/Kp6kVlPn2z4?si=qvvoGQQJDSVhxcB-

Sharada Bhujangam- Ragamaalika - Sandhya Anand (8 min):

https://youtu.be/OJl5OmgL9UU?si=s64ys1wwz8xK8YR-

Sharada Bhujangam (7 min):

https://youtu.be/slDLMQ0b9Ds?si=0BBBqTRmk6TecPa9

Sharada Bhujangam (4 min):

https://youtu.be/Ip9q9wcfRWc?si=SBlyHiBvfvNlizn7

Sharada Bhujangam - Geeta Chandrasekhar (3 min):

https://youtu.be/q1bRjgka_jA?si=xmO7WxwDdpzNDMwi

Sharada Bhujangam - Ananya Bhat (6 min):

https://youtu.be/hZ-aw84oenU?si=N8Uhs7JGf5-LQBfx

Sharada Bhujangam - Bhavya Ganapathi (6 min):

https://youtu.be/QHrhzRCN45M?si=MnhXOgbuqns6WNSl

Sharada Bhujangam - San Jose Labs (10 min):

https://youtu.be/4MOYlJMPAEY?si=9rXC2FvANwXuME6v

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9. Vishnu Bhujangam

Ref:bhakthi.in

Vishnu bhujanga prayata stotram

[Bhujanga prayata is a meter for writing poems in Sanskrit. It means moving of a snake. Adi Shankara has written several prayers using this meter. There is a very interesting story about this stotra. Adi Shankara reached his mother's death bed before she died. He wanted to help her get salvation. So he composed a great stotra called Shiva Bhujanga Prayata Stotra in praise of Lord Shiva. As soon as it was completed, The servants of Lord Shiva came to take Shankara's mother to heaven. But she was terrified to see them, because they wore the dresses of the forest and dressed in tiger skin with belts of snakes. Understanding her problem, Shankara humbly requested the servants of Lord Shiva to go back and composed this prayer to Lord Vishnu in the Bhujanga prayata meter. Once he recited it, the servants of Lord Vishnu, who had polished God like looks came to accompany Shankara's mother to heaven. She was extremely pleased to go with them.]

Chidamsam vibhum nirmalam nirvikalpam,
Nireeham nirakaramongara gamyam,
Gunatheetha mavyakthamekam thureeyam,
Param brahma yam Veda thasmai namosthu. 1

Salutations to that God who is called that which is beyond Brahmam by Vedas,
Who is the Lord of the animated principle of life, who is clarity, who never dies,
Who does not have desire, who does not have form, who is known in Om,
Who is beyond three qualities, who is not clear, who is one and who is thureeya*.

Vishuddham shivam santham adhyandha heenam,
Jagajjevanam jyothir ananda roopam,
Adhigdesakala vyavachadaneeyam,
Thrayeevakthi yam veda thasmai namosthu. 2

My salutations to him who is told as trinity by Vedas,
Who is pure, who is peaceful, who is patient,
Who does not have beginning or end,
And whose limits cannot be fixed by stature or time.

Samanodhithaneka suryendu koti,
Prabha poora thulya dyuthim durnireeksham,
Na seetham na cha ushnam suvarnavadatham,
Prasannam sadananda samvith swaroopam. 3

He has the form having the dazzling light,
Of billions of moon and sun all rising together,
Which is difficult to be seen by the eye,
Having no heat nor cold and as pretty as gold,
And is always happy and pleased .

Sunasaputam sundarabrulalatam,
Kireetochithakunchitha snigdha kesam,
Spurathpundareekabhi ramayathaksham,
Samuthphulla raktha prasoonavathamsam. 4

He has very pretty nose and eyelids,
He has very wide and pretty forehead,
He has curled hair over which there is a crown,
He has eyes as pretty as the petals of lotus,
And wears the red hibiscus flower as ornament.

Sphurathath kundala mrushta ganda sthalantham,
Japarogachoradharam charu hasam,
Aali vyakula modha mandhara malam,
Mahora sphurath kousthubhodhara haram. 5

His shining ear drops dash against his pretty neck,
His red hibiscus coloured lips open for a pretty smile,
He attracts the bees because of the flower garland he wears,
And his chest shines because of garland and kousthuba gem.

Surathnanga dwairanvitham bahu dandai,
Chathurbhischalath kanakanalankruthagrai,
Udharodharankrutham peetha vasthram,
Pada dwandwa nirdhootha padmabhiramam. 6
He wears armlets made of pretty gems on his arms,
He decorates his four arms by wearing golden bangles,
He ties yellow silk cloth over his stomach,
And his two feet are able to defeat the pretty lotus.
Swabhaktheshu sandarithakaramevam,
Sada bhvayan sannirudhendriyaswa,
Durapam naro yathi samsara param,
Parasmai thamobhyopi thasmai namasthe. 7

He appears thus to all his devotees,
And he who meditates on this form,
Controlling all his five sense organs,
Easily crosses the difficult to cross sea of life,
And my salutations to him who dispels darkness.
Sriya satha kumbha dhyuthi snigdha kanthya,
Daranya cha doorva dala shyamalangya,
Kalathra dwayenamuna thoshithaya,
Triloki grahasthaya Vishno namasthe. 8

My salutations to Vishnu, the householder of three worlds,
Who leads a very satisfying life with his two wives,
One of them is Lakshmi who shines like gold and has slender waist,
And the other is Bhoomi Devi with the black colour of the Dhoorva grass.

Sareeram kalathram sutham bandhu vargam,
Vayasyan dhanam sathma bruthyam bhuvam cha,
Samastham parithyajya ha kashtameka,
Gamishyami dukhena dhooram kilaham. 9

I have traveled a long way with sorrow,
In search of you, after forsaking,
Body, wife, sons, relatives,
Friends, wealth land and servants.
Jareyam pisacheeva ha jeevitho may,
Mrujam asthi raktham cha mamsam balam cha,
Aho deva seedhami deenanukampin,
Klmadhyapi hantha thwayodh basithavyam. 10

The old age is attacking me like a devil,
And destroys my blood, bones, flesh and strength,
And Hey God, who is merciful to the oppressed,
How come you seem to be not bothered at all?
Kapha vyahathoshnathbana swasa vega,
Vyadha vispurath sarvamarmasthibandham,
Vichinthyahamanthyam asahyam avastham,
Bibhemi prabho kim karomi praseedha. 11

I am scared thinking about those,
intolerable state of death,
When I would be troubled by
Phlegm, heavy breathing,
Pain in all bone joints and so,
Be pleased to tell me what I should do?
Lapannachythananda Govinda Vishno,
Murare hare Rama Narayanethi,
Yadha anusmarishyami bhakthya bhavantham,
Thadha may daya sheela, deva praseedha. 12

I cry, hey limitless one, Hey Govinda, Hey Vishnu,
Hey killer of Mura, Hey Hari, Hey Rama, Hey Narayana,
And think about you with devotion,
And so Oh merciful one, be pleased with me.

Krupalo hare kesavasesha hetho,
Jagannadha narayananda Vishno,
Namasthubhym ithyalapantham mudha maam,
Kuru sripathe thwad padambhoja bhaktham. 13

Hey merciful one, Hey Hari, Hey Kesava,
Hey cause of everything, Hey Lord of universe,
Hey Narayana, Hey Vishnu, Hey happiness,
I cry like this saluting you and so,
Please make me devotee of your lotus feet.

Namo Vishnave Vasudevaya thubhyam,
Namo Narasimha swaroopaya thubhyam,
Nama kala roopaya samhara karthre,
Namasthe varahaya bhooyo namasthe. 14

Salutations to Vishnu who is Vasudeva,
Salutations to him who took the form of man lion,
Salutations to him who destroys in the form of Kala,
Salutations and salutations to him who is a boar.

Namasthe Jagannata Vishno, Namasthe,
Namasthe Gadha chakrapane namasthe,
Namasthe prapannarthiharin namasthe,
Samasthaparadham Kshamaswakhilesa. 15

Salutations and salutations to Vishnu who is lord of universe
Salutations and salutations to him who carries a mace and a wheel,
Salutations and salutations to him who destroys sorrows of his devotees,
And Oh Lord of everything, be pleased to pardon all my lapses.
Mukhe mandahasam, nakhe chandrabhasam,
Kare charu chakram, suresadhi vandhyam,
BHujange sayanam, bhaje Padmanabham,
Harenanya daivam na manye na manye. 16

I salute the God with lotus flower on his belly
Who has a smile in the face and the shine of moon in nails,
Who holds pretty Chakra in the hand and
Who is being saluted by devas and who sleeps on a serpent,
And again and again affirm that there is no God except Hari.
Bhujanga prayatham padedhyasthu bhakthya,
Samadaya chithe bhavantham murare,
Sa moham vihayasu yushmath prasadath,
Samasrithya yogam vrajathyachyuthathwam. 17
Hey killer of Mura that devote who reads this prayer,
With a calm mind, would due to your grace,
Get rid of passions and attain yogic excellence,
And later attain that indestructible after life with you.
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Ref: hindupedia.com

Vishnu Bhujanga Prayata Stotram

Translated by P. R. Ramachander

This stotra is one of several that Adi Shankara wrote in the Bhujanga Prayata meter[1].
There is a very interesting story about this stotra. Adhi Shankara reached his mother's death bed before she died. He wanted to help her get salvation. So he composed a great stotra called "Shiva Bhujanga prayata Stotra" in praise of Lord Shiva. As soon as it was completed,

the servants of Lord Shiva came to take Shankara's mother to heaven. But she was terrified to see them, because they wore the dresses of the forest and dressed in tiger skin with belts of snakes. Understanding her problem, Shankara humbly requested the servants of Lord Shiva to go back and composed this prayer to Lord Vishnu in the Bhujanga prayata meter. Once he recited it, the servants of Lord Vishnu, who had polished God like looks came to accompany Shankara's mother to heaven. She was extremely pleased to go with them.
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Chidamsam vibhum nirmalam nirvikalpam,

Nireeham nirakaramongara gamyam,

Gunatheetha mavyakthamekam thureeyam,

Param brahma yam Veda thasmai namosthu., 1
Salutations to that God who is called that which is beyond Brahmam by Vedas,
Who is the Lord of the animated principle of life, who is clarity, who never dies,
Who does not have desire,who does not have form,who is known in "Om",
Who is beyond three qualities, who is not clear, who is one and who is thureeya*

Vishuddham shivam santham adhyandha heenam,

Jagajjevanam jyothir ananda roopam,

Adhigdesakala vyavachadaneeyam,

Thrayeevakthi yam veda thasmai namosthu., 2

My salutations to him who is told as trinity by Vedas,
Who is pure, who is peaceful, who is patient,
Who does not have beginning or end,
And whose limits cannot be fixed by stature or time.
manodhithaneka suryendu koti,

Prabha poora thulya dyuthim durnireeksham,

Na seetham na cha ushnam suvarnavadatham,

Prasannam sadananda samvith swaroopam., 3

He has the form having the dazzling light,
Of billions of moon and sun all rising together,
Which is difficult to be seen by the eye,
Having no heat nor cold and as pretty as gold,
And is always happy and pleased .

Sunasaputam sundarabrulalatam,

Kireetochithakunchitha snigdha kesam,

Spurathpundareekabhi ramayathaksham,
Samuthphulla raktha prasoonavathamsam., 4

He has very pretty nose and eyelids,
He has very wide and pretty forehead,
He has curled hair over which there is a crown,
He has eyes as pretty as the petals of lotus,
And wears the red hibiscus flower as ornament.

Sphurathath kundala mrushta ganda sthalantham,
Japarogachoradharam charu hasam,
Aali vyakula modha mandhara malam,
Mahora sphurath kousthubhodhara haram., 5

His shining ear drops dash against his pretty neck,
His red hibiscus coloured lips open for a pretty smile,
He attracts the bees because of the flower garland he wears,
And his chest shines because of garland and kousthuba gem.

Surathnanga dwairanvitham bahu dandai,
Chathurbhischalath kanakanalankruthagrai,
Udharodharankrutham peetha vasthram,
Pada dwandwa nirdhootha padmabhiramam., 6

He wears armlets made of pretty gems on his arms,
He decorates his four arms by wearing golden bangles,
He ties yellow silk cloth over his stomach,
And his two feet are able to defeat the pretty lotus.

Swabhaktheshu sandarithakaramevam,
Sada bhvayan sannirudhendriyaswa,
Durapam naro yathi samsara param,
Parasmai thamobhyopi thasmai namasthe., 7

He appears thus to all his devotees,
And he who meditates on this form,
Controlling all his five sense organs,
Easily crosses the difficult to cross sea of life,
And my salutations to him who dispels darkness.

Sriya satha kumbha dhyuthi snigdha kanthya,
Daranya cha doorva dala shyamalangya,
Kalathra dwayenamuna thoshithaya,
Triloki grahasthaya Vishno namasthe., 8
My salutations to Vishnu, the householder of three worlds,
Who leads a very satisfying life with his two wives,

One of them is Lakshmi who shines like gold and has slender waist,
And the other is Bhoomi Devi with the black colour of the Dhoorva grass.

Sareeram kalathram sutham bandhu vargam,
Vayasyan dhanam sathma bruthyam bhuvam cha,
Samastham parithyajya ha kashtameka,
Gamishyami dukhena dhooram kilaham., 9
I have traveled a long way with sorrow,
In search of you, after forsaking,
Body, wife, sons,relatives,
Friends, wealth land and servants.

Jareyam pisacheeva ha jeevitho may,
Mrujam asthi raktham cha mamsam balam cha,
Aho deva seedhami deenanukampin,
Kimadhyapi hantha thwayodh basithavyam., 10
The old age is attacking me like a devil,
And destroys my blood, bones, flesh and strength,
And Hey God, who is merciful to the oppressed,
How come you seem to be not bothered at all?

Kapha vyahathoshnathbana swasa vega,
Vyadha vispurath sarvamarmasthibandham,
Vichinthyahamanthyam asahyam avastham,
Bibhemi prabho kim karomi praseedha., 11

I am scared thinking about those,
intolerable state of death,
When I would be troubled by Phlegm, heavy breathing,
Pain in all bone joints and so,
Be pleased to tell me what I should do?
Lapannachythananda Govinda Vishno,
Murare hare Rama Narayanethi,
Yadha anusmarishyami bhakthya bhavantham,
Thadha may daya sheela, deva praseedha., 12
I cry,hey limitless one, Hey Govinda, Hey Vishnu,
Hey killer of Mura,Hey Hari, Hey Rama, Hey Narayana,
And think about you with devotion,
And so Oh merciful one, be pleased with me.
Krupalo hare kesavasesha hetho,
Jagannadha narayananda Vishno,
Namasthubhym ithyalapantham mudha maam,
Kuru sripathe thwad padambhoja bhaktham., 13

Hey merciful one, Hey Hari, Hey Kesava,
Hey cause of everything, Hey Lord of universe,
Hey Narayana, Hey Vishnu, Hey happiness,
I cry like this saluting you and so,
Please make me devotee of your lotus feet.
Namo Vishnave Vasudevaya thubhyam,

Namo Narasimha swaroopaya thubhyam,

Nama kala roopaya samhara karthre,

Namasthe varahaya bhooyo namasthe., 14
Salutations to Vishnu who is Vasudeva,
Salutations to him who took the form of man lion,
Salutations to him who destroys in the form of Kala,
Salutations and salutations to him who is a boar.

Namasthe Jagannata Vishno, Namasthe,

Namasthe Gadha chakrapane namasthe,

Namasthe prapannarthiharin namasthe,

Samasthaparadham Kshamaswakhilesa., 15

Salutations and salutations to Vishnu who is lord of universe,
Salutations and salutations to him who carries a mace and a wheel,
Salutations and salutations to him who destroys sorrows of his devotees,
And Oh Lord of everything,be pleased to pardon all my lapses.

Mukhe mandahasam, nakhe chandrabhasam,

Kare charu chakram, suresadhi vandhyam,

Bhujange sayanam, bhaje Padmanabham,

Harenanya daivam na manye na manye., 16

I salute the God with lotus flower on his belly Who has a smile in the face and the shine of moon in nails,
Who holds pretty Chakra in the hand and Who is being saluted by devas and who sleeps on a serpent,
And again and again affirm that there is no God except Hari.

Bhujanga prayatham padedhyasthu bhakthya,

Samadaya chithe bhavantham murare,

Sa moham vihayasu yushmath prasadath,

Samasrithya yogam vrajathyachyuthathwam., 17

Hey killer of Mura that devote who reads this prayer,
With a calm mind,would due to your grace,
Get rid of passions and attain yogic excellence,
And later attain that indestructible after life with you.

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YouTube Videos

Vishnu Bhujangam - with Telugu lyrics (7 min):

https://youtu.be/9RHqc8se0-E?si=fOkve84BNaVwZK13

Vishnu Bhujangam- by Tamil Smarta - Sanskrit lyrics (5 min):

https://youtu.be/ZJqB8yFw9sg?si=PBHTyBY3132Zv2jk

Vishnu Bhujangam with lyrics and meaning (6 min):

https://youtu.be/YYJUOWAq604?si=i8IZIQH9q3-hehN9

Vishnu Bhujangam- Hindi - Madhvi Madhukar (5 min):

https://youtu.be/yx_Koe1uOdI?si=iXXY8_GeQS38P9DB

Vishnu Bhujanga Prayata Stotram - Sanskrit lyrics (3 min):

https://youtu.be/nqP9bgIhY28?si=wl1t58FOME6qy7WS

Vishnu Bhujanga Prayata Stotram - Radhakrishna Sharma (10 min):

https://youtu.be/j2gdbZt6HjQ?si=xOmMZxgdlHOZ0OCB

Vishnu Bhujangam (6 min):

https://youtu.be/sjZH8j3StUE?si=wKqEV-EPpP-GXhL_

Vishnu Bhujangam- Gayathri Girish (7 min):

https://youtu.be/qzaFEn8EItA?si=BWebXakmOnj6MSBZ

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ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**